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# Significance of the Influence of World View and Racial Socialization on Death Anxiety Beliefs of Blackamerican Men

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Significance of the Influence of World View and Racial Socialization on Death Anxiety Beliefs  
of Blackamerican Men

By

Larry Cameron Menyweather-Woods

A Dissertation

Presented to the Faculty of

The Graduate College at the University of Nebraska

In Partial Fulfillment of Requirements

For the Degree of Doctor of Philosophy

Major: Human Sciences

(Gerontology)

Under the Supervision of Professor James A. Thorson

Lincoln, Nebraska

April 2008

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DEDICATED TO

MY WIFE

Gloria Jean Wesson Menyweather-Woods

PARENTS

The Late Estelle Long Woods  
The Late Arthur L. Menyweather

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Significance of the Influence of World View and Racial Socialization on Death Anxiety Beliefs  
of Blackamerican Men

Larry Cameron Menyweather-Woods, Ph.D.  
University of Nebraska, 2008

*Advisor: James A. Thorson*

Major sociological theories of violent crime have successfully linked criminal activity with socioeconomic status. The linkage of socioeconomic conditions to homicides has led to the theory that the primary determinant of violent crimes lies within a group's value system and failure to integrate into the dominant culture's value system crime only increases.

This study investigated whether world view, racial socialization and religion influence the death anxiety and death attitude of Blackamerican men ages 19-35 and 65 and older. If relationship existed, there would be an implied opportunity for building new strategies to decrease the incidence of homicides in the Blackamerican community. If there is no significant difference in the relationship with these variables then there will be less evidence upon which to build strategies to decrease the incidence of homicides in Blackamerican community based on this relationship.

The hypothesis concerning the influence of racial socialization, world view, and religion, all were significant in predicting the relationship with the dependent variables. The findings of this study suggest a great potential for the development of a strategy to address the concerns of reducing the incidence of homicides in the Blackamerican community. Although the relationships were not large they were shown to be significant. Death anxiety and Death Attitude can be predicted to somewhat of surety by being keenly conscientious of selected environmental

factors impacting Blackamerican perspectives on life and death rising from their world view, racial socialization and religious awareness. The results of this study also affirmed that the items selected by the factorial analysis can be assessed with an acceptable degree of reliability and validity.

The second hypothesis investigated whether the instrument of measurement created by the investigator used in the study had an acceptable degree of reliability and validity. Although only a Pilot Study, this analysis suggest that the *Menyweather-Woods Death Anxiety Research Survey (MWDARS)* may potentially be a useful instrument to measure responses from differing ethnic age groups about death beliefs.

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# Significance of the Influence of World View and Racial Socialization on Death Anxiety

## Beliefs of Blackamerican Men

### Chapter One

#### Introduction

##### *Statement of the Problem*

There exists no single explanation of criminal behavior that accounts for the significant difference in the high incidence of homicide in Blackamerican (see Author Note) communities compared to other major racial/ethnic communities (Aiken, 2001). Fox and Zawitz (1999) shared explanations for homicidal incidents caused by various variables (e.g., geography, nationality, ethnicity, gender, religion, and other demographic information interpreted by cultural differences). Klaus, Robinson, and Laskey (2000) observed that homicide has declined such that it is now the second leading cause of death among major racial/ethnic groups, except for Blackamericans, where homicide is the leading cause of death for those ages 15-24.

Hensley, Tung, Gray-Ray, and Ray (2004) linked race and crime, resulting in a dramatic and lengthy debate among theorists to provide explanations for how one's race or ethnicity affects homicide rates. The term *epidemic* has been used to describe the increasing incidence of homicide in Blackamerican communities (e.g. New York; Chicago; Washington, DC; Houston; and Omaha, Nebraska). Fox and Zawitz (2000) report the number of overall homicides had fallen to the lowest level in three decades due to the reduction of guns in the hands of juveniles and young adults; however, the Federal

Bureau of Investigation (2006) has reported a significant increase of Blackamerican homicides.

### *Purpose of Study*

Clayton (1992, p. 40) affirmed that although major sociological theories of crime (and especially violent crime) have successfully linked criminal activity with socioeconomic status, the variables associated with socioeconomic status are not sufficient to explain the homicidal differentials between Blackamericans and Whites. Clayton further suggested that any study of homicide should be longitudinal in design, for when longer time frames and larger areas are analyzed, a different view of homicide emerges.

The linkage of socioeconomic conditions to homicides has led to the theory that the primary determinant of violent crimes lies within the group's value system (Clayton, 1992). Secret and Clayton (1994) stated that the disproportionate incidence of Blackamerican homicide has been well documented in the literature, but comprehensive explanations about this phenomenon are fairly limited. Moynihan (1965) and Wilson (1975) are credited for linking violent crime to the *anomic* (the breakdown of norms governing social interaction) conditions generated by poor urban living conditions and viewed these conditions as the generator of tensions between the interest of the collective conscience and individual self-interest. These authors concluded that the high crime rates found in inner-city neighborhoods were the result of the inhabitants' inability to integrate into the dominant culture's value system (Secret & Clayton, 1994).

Wolfgang and Ferracuti (1967) advanced the theory of subcultural patterns of violence. The theory argues that a significant number of Americans live in social, economic, and cultural situations that condone, if not produce, violent behavior. Subcultural theorists have argued that the value system of an individual is the major predictor variable in the etiology of crime (Clayton, 1992). A value system may develop from prolonged exposure to discriminatory and inequitable social and economic systems. Moynihan (1965) and Wilson (1975) observed that subcultural arguments are implicitly tied to class or structural arguments, and once the dominant value system is rejected, an alternative system replaces it that does not view interpersonal violence in and of itself as wrong.

The present study investigates the significance of religion, world view and racial socialization influences on death anxiety and death attitude beliefs of Blackamerican men represented by two contrasted age groups (19–35 and 65–75), with or without a high school diploma. A statistical analysis of variance will determine significant differences of the means of the administered survey design.

#### *Theory Basis for Research*

This proposal is based on the following:

- (a) A conceptual framework of African self-consciousness (Baldwin, Brown, & Rackley, 1990);
- (b) Africentric, European, and Enslaved African World View Paradigms (Mbitu, 1989; Sobel, 1988) TABLE 1;
- (c) A psychocultural methodology (Kalish & Reynolds, 1981);

- (d) The educational model of triple quandary (Boykin, 1986); and
- (e) The racial socialization process (Coard & Sellers, 2005; Lesane, 2002).

**TABLE 1**

**WORLD VIEW PARADIGMS**

<b><i>AFRICAN WORLD VIEW</i></b>	<b><i>EUROPEAN WORLD VIEW</i></b>
Groupness	Individuality
Sameness	Uniqueness
Commonality	Differences
Collective Responsibility	Competition
Cooperativeness and Interdependence	Individual Rights
Survival of the Nation	Separateness and Independence
One with Nature	Survival of the Fittest
In Tune with Nature	Conqueror of the Universe

<b>ENSLAVED AFRICAN WORLD VIEW</b>
The significance of individualism compared to communal interests
Inclusion of dichotomous language.
The struggle of values
Reversal of thoughts
Development of a New World Understanding

*Assumptions*

The assumptions of the study are the following: (a) Many Blackamerican men possess a Enslaved African world view due to the influence of Africentric and Eurocentric beliefs of the slavery experience in America (Table 1); (b) Most Blackamerican men have experienced either Eurocentric or Africentric socialization that has influenced the direction of world view characteristic (Table 2); (c) Many Blackamerican men are recipients of racism and discrimination, either *de jure* or *de facto*; (d) neither the participants' socioeconomic condition nor social class will affect the results of this proposal; and (e) Almost all Blackamerican men participating have experienced the loss of a loved one.

### *Delimitations*

This study will be completed using Blackamerican men aged 19 to 35 and 65 to 75 with or without a high school diploma. Generalizations to other major ethnic groups will be limited. It may be difficult for young adult Blackamericans to respond to some questions relative to death if the language is not couched in the culture of death, which is considered to be prevalent in pockets of hip-hop and poor Blackamerican communities (Dyson, 2003, p. 226).

### *Operational Definitions of Terms*

The following are operational definitions of terms designed to enable understanding and proper interpretation of the proposed study. Definitions are necessary because of the changing intellectual debates of evolving disciplines.

- (a) Acculturation: The assimilation by one group of the culture of another that modifies the existing culture and so changes group identity (Abercrombie, Hill, & Turner, 2000).
- (b) Assimilation: The processes by which immigrant groups are integrated into the dominant White culture. It is a one-dimensional, one-way process by which outsiders relinquish their own culture in favor of that of the dominant group (Abercrombie et al., 2000).
- (c) Africentric world view: A world view that encompasses and focuses on the history and culture of Africa as the focal point of consciousness of self and reality (Hall, 2005).



- (d) Eurocentric world view: The implicit view that societies and cultures of European origin constitute the natural norm for assessing what goes on throughout the rest of the world (Hall, 2005).
- (e) Data treatment death anxiety: A negative emotional reaction provoked by the anticipation of a state in which the self does not exist. Excluded from this interpretation are related aspects (e.g., fear of dying or fear related to the death or dying of others; Tomer & Eliason, 2000, p. 5).
- (f) Death anxiety scales: Questionnaires that yield scores for the level of self-reported concern about death. Some scales distinguish between several types of concern, such as fear of pain or fear of nonbeing (VandenBos, 2007).
- (g) Determinants of death anxiety: Types of regret induced by the contemplation of one's death (e.g., past-related regret and future-related regret). The third determinant is meaningfulness of death. The three determinants are related to the extent to which the individual contemplates or ponders his or her mortality, making death salient (Tomer & Eliason, 2000, p. 5).
- (h) Homicide: The killing of one human being by another (Aiken, 2001).
- (i) Thanatology: The study of death-related behaviors, thoughts, feelings, and phenomena. Death was mostly the province of theology until the 1960s, when existential thinkers and a broad spectrum of care providers, educators, and social and behavioral scientists became interested in death-related issues (VandenBos, 2007).

(j) World view: Used synonymously with *world vision* and the German

*Weltanschauung*, *world view* refers to the set of beliefs constituting an outlook on the world characteristic of a particular social group, be it a social class, generation, religious sect, or ethnic/racial culture (Abercrombie et al., 2000).

### *Significance of the Study*

The present study explores how the influences of world view, racial socialization and religion impact the death anxiety and death attitude of Blackamerican men of different ages. Secret and Clayton (1994) observed that subcultural theorists have stated that the value system of an individual is the major predictor variable in the etiology of crime, a value system developed as a result of prolonged exposure to a discriminatory and inequitable social and economic system. The results from this study will offer another piece of evidence as a strategy for reducing the incidence of homicide in Blackamerican community.

### *Research Hypothesis*

**H<sub>1</sub>:** The Investigator believes he will find statistically significant relationship between cultural world view, racial socialization, and religious belief and death anxiety and death attitude beliefs of Blackamerican men. If this is true, there will be an implied opportunity for building new strategies to decrease the incidence of homicides in the Blackamerican community. If there is no significant difference in the relationship with these variables then there will be less evidence upon which to build strategies to decrease the incidence of homicides in Blackamerican community based on this relationship.

*H<sub>2</sub>*: Since the instrument of measurement being used was created by the investigator, he believes the results of the factor analysis to determine instrument constructs can be assessed with an acceptable degree of reliability and validity.

### *Summary*

Thanatologists, through research, theory, and clinical observations, support the belief that there exists a common set of complex behaviors that characterize the bereavement process for individuals experiencing loss (Aiken, 2001). Kalish and Reynolds (1981) proposed a psychocultural approach to death rooted in ethnicity and suggested variations and subtle patterns unique to specific ethnic and cultural groups. Barrett (1993) acknowledged that this approach results in examining those cultural-specific attitudes and perspectives of major American ethnic groups not included in cross-cultural studies, or with limited information (Graham, 1992).

Rosenblatt and Wallace stated that Blackamericans have found it helpful for their welfare and survival to observe Whites, not to imitate them, but to recognize how the two groups are distinguished one from one another. However, the comparison is necessary, for although comparison demonstrates how racist oppression links Blackamericans to Whites, it further manifests how to resist racist oppression is to resist forces aimed at trivializing or obliterating the way in which Blackamerican individuals, families, and communities deal with life and death (Rosenblatt & Wallace, 2005, p. 153). Many would say that Blackamericans are often ignored, demeaned, and mistreated; they continue to be at the bottom of the racial hierarchy and endure the social stigma associated with their status as the group that has been most misunderstood by Whites (Williams & Wilson,

2001, p. 173). This fact makes it crucial to understand how the two groups deal with death, funeral rituals, the emotionality of grief, and the grief process itself (Rosenblatt & Wallace, 2005, pp. 153-165).

## Chapter Two

### Literature Review

#### *Historical Review*

African religion affirms and celebrates life. People want to celebrate the joy of living. African religion, according to Ray (2000) and Mbitu (1991), is found in all aspects of life (i.e., it influences all areas of life). Religion has been largely responsible for the shaping of not only African people's character, but also African culture throughout the centuries. It is believed that the universe was created by God and is subsequently dependent on Him for its continuity, making God the sustainer, the keeper, the upholder of the universe (Mbitu, 1989). Humanity is at the very center of this universe (see Figure 1).

Figure 1



Mbitu (1991) observed that there are hundreds of myths all over Africa concerning the origin of death. It is said that African belief about original humanity was that one was intended to live forever (Mbitu, 1991, p. 85; Genesis 5:1–2). Humanity was given one or more of the following divine gifts: immortality, resurrection, and the ability to become young again. African mythology about death may be summarized as follows: (a) Death came almost by mistake and has remained since among humanity; (b) death

means separation from God, from men, and from the coming of sorrows and agonies upon humanity; and (c) people visualize death in personal terms (Mbitu, 1991, p. 116).

Many Africans consider death as being *caused* in one of several ways (e.g., sorcery, spirits, curses, and natural phenomena). Mbitu (1991) affirmed that Africans do not consider death to be the end of human life. The spirit, which is closely associated with breathing, lingers around the body or homestead (Mbitu, 1991, p. 124). The spirit is distinguishable by more or less the same features as it had when the person was alive. However, this does not mean the spirit inhabits or puts on another physical body; rather, the spirit does not lose the identity it had when it was a living person. African society considers humanity as being composed of body and spirit or soul, life, and breath.

Belgrave and Allison (2006) observed that much of the media portray Blackamerican men as violent. Although Blackamerican men are incarcerated at disproportionately higher rates than Whites and Hispanics, (which adds credibility to the media's portrayal), gaps exist relative to explanations for a hermeneutical model to understand the causes of aggression, violence, and crime among Blackamericans.

The lack of understanding of the context of violence against first Africans, next enslaved Africans (1619), and now contemporary Blackamericans only leads to false interpretation of data that highlight the violence in the Blackamerican community (Belgrave & Allison, 2006). Dennis (1990) stated that violence is more prevalent in Blackamerican communities because it has existed in various forms since slavery. He observed how violence was inflicted on Blackamericans more than on other groups that were part of the Diaspora and middle-passage experience (Sobel, 1988).

## *Analysis*

The historical role of the effect of African religion on Blackamerican thoughts on death was presented by Mbitu (1991) and Ray (2000). Psychologist Ronald K. Barrett (1993) researched Blackamerican death care practices from Africa to the present day. Barrett studied the continuity and transformation in Blackamerican funeral traditions, especially the effects of the Great Migration to northern and Midwestern cities from the South.

Kalish and Reynolds (1981) observed that to be Black in America is to be part of a history told in terms of coming into contact with death and coping with death. Barrett (1993) was not alone in observing that the Blackamerican death concept is based on the African cosmology that emphasizes the circular, interconnected, and relational intimacy between life and death as compared to the Western linear model (Mbitu, 1989; Ray, 2000).

Aiken (2001) and Holloway (2003) provided excellent contrast between the circular Africentric cosmology of life and death when compared to the Western linear model considered more viable by researchers of death studies. Holloway observed that attitudes toward death beliefs held by Blackamericans are neither completely positive nor completely negative because they are on a continuum. Aiken referred to this same dynamic of death belief as being linear, dichotomous in thought, not in relationship but rather competitive; a straight line, not circular, which means death is seen as a natural part of the cycle of life. In this view, death becomes an opposing force to struggle against.

Therefore, Blackamericans may be characterized as having a holistic view of death and dying, because birth and death are understood to be part of a cycle or continuum (Heller, 2003). Barrett described this contrast between the traditional, circular Blackamerican cultural experience and the linear European view (Heller, 2003, p. 5). He observed that African art symbolically representing life is very commonly referred to as *cosmograms* and represents the continuance of life (see Figure 2).

FIGURE 2



*The regal lively dances always drew a crowd, both local people and any tourists present. The costumes complementing the masks were vivid and contributed to the overall effect. Most masks were made of wood and/or coarse fabric. Grass skirts were created from the hibiscus plant. The mask dances we observed are not the same ones as those performed for private, religious ceremonies. Nonetheless, they gave us an insight into the extremely complex culture of the Dogon.*

Dogon name: Walu

Kalish and Reynolds (1981) observed that researchers today acknowledge Blackamericans more as heterogeneous as opposed to homogeneous. Heller's (2003, p. 2) interview with Barrett concerning the death and dying experiences of Blackamericans quotes Barrett as recognizing the diversity of the Blackamerican experience, especially considering how the word *Black* is inclusive of the Diaspora descendants who possess histories and cultures distinct from those of Blackamericans.

Barrett used an inferential model that looks at the relative influence of three variables: cultural identification (i.e., the extent to which a person identifies with



traditional Black values and embraces his or her cultural roots in Africa; American Psychological Association, 2005), spirituality, and social class. Barrett included class (see Figure 3) as a variable in his model because research has shown that social class influences the degree to which Blackamericans follow traditional funeral practices (Adkins, 2007).

**FIGURE 3**

<i><b>MOST PERSONAL GESTURE</b></i>	<i><b>LEAST PERSONAL GESTURE</b></i>
<i><b>PERSONAL PRESENCE AND SERVICE UPON NOTIFICATION OF DEATH</b></i>	<i><b>TELEPHONE CALLS</b></i>
<i><b>PRESENCE AT WAKE AND FUNERAL</b></i>	<i><b>DONATION OF FLOWERS</b></i>
<i><b>DONATIONS OF PREPARED FOOD</b></i>	<i><b>TELEGRAMS</b></i>
<i><b>DONATION OF UNPREPARED FOOD</b></i>	<i><b>SYMPATHY CARDS, NOTES, AND LETTERS</b></i>
<i><b>PRESENT AT ALL RITUALS (ACKNOWLEDGEMENT OF DECEASED AND LIVING)</b></i>	<i><b>ABSENCE FROM ALL RITUALS (NO ACKNOWLEDGEMENTS)</b></i>

Mbitu's (1991) summary of the effect of African religion on Blackamerican culture, spirituality, and creativity are aligned with Barrett's inferential model, which he has effectively used to research Blackamericans' collective (community) thoughts on death and dying (Heller, 2003). Though Barrett's use of social class was to assist in understanding contemporary Blackamericans, I am in agreement with Mbitu's (1991) summarization that *world view* (birth by the African cosmology), as opposed to *social class*, should be used to understand contemporary Blackamericans' thoughts on death and dying, for two reasons.

First, *social class* refers to a Eurocentric understanding of the founding of America (De Tocqueville, 2000, pp. 441–443). There is a difference in the founding of

the United States and founding of European nations, e.g., Great Britain. The United States desired to be a Republic, not a nation where inhabitants were divided by social status. Second, De Tocqueville (2000, Chapter 18) observed that the Republic had to quickly turn its attention to the dilemma of race (i.e., removing Africans to ensure actualization of the Republic).

The French author suggested the following as a solution to the Republic's becoming a reality: (a) The Indians would be totally annihilated, leaving only Africans to handle the Anglo-Saxon "experiment to work" (De Tocqueville, pp. 389–410); and (b) the longer the founding Anglo-Saxons waited, the more burdensome the Africans would become (pp. 411–440). Every U.S. president since the passage and adoption of the U.S. Constitution in 1789, particularly Lincoln in his Second Inaugural Address, has attempted to address this dilemma (Bennett, 2000).

Mbitu (1991) observed how African religion has played a significant role in the development of the Blackamerican value system. African religion (a) cultivated the whole person; (b) provided a world view for understanding how the world in which people live affects their experience of life and supplies answers to questions that arise for all human beings; (c) provided moral values by which to regulate and harmonize life within the family and community (African morals build relationships between people and the world around them); (d) assisted in social communication, giving common purpose to one another, and in communication with the Creator and spirit beings; (e) celebrated life and affirmed life; and (f) made people deeply sensitive to the invisible world that

dovetails with the physical world, making communication possible horizontally and vertically (Mbitu, 1991, pp. 197–201).

The present study investigates the significance of world view and racial socialization administered through a survey research design as they affect the death anxiety beliefs of Blackamerican men aged 19 to 35 and 65 to 75, with or without a high school diploma. An analysis of variance will test for the statistical significance of the differences among the mean scores of the two groups, variables, and factors.

### *Survey Research*

Zernike (2007) affirmed that violent crime rose by double-digit percentages in cities across the country over the past two years, reversing the declines of the mid-to-late 1990s. According to a recently released report by the Police Executive Research Forum, Chief Executive Director Chuck Wexler gathered statistics for 2006 from 56 policing agencies across the nation and discovered that homicides had increased 2.89% compared to 2005. Among the jurisdictions filing reports with the Police Executive Research Forum, total homicides in 2006 were 10.21% higher than they had been in 2004 (Wexler, 2007).

Zernike (2007) reported that violent crime increases have been attributed to the spread of methamphetamine use in some Midwestern and western cities, gangs, high rates of poverty, and school drop-out rates. However, the most common theme has been easy access to guns and willingness, even eagerness, to settle disputes with them, specifically among people aged 15 to 29 (Wexler, 2007). The Federal Bureau of Investigation (1989) explained how deaths among adolescents had reached epidemic proportions in the

United States and that epidemiologic analyses have indicated that the United States' recorded homicide rate is among the highest in the world. Prothrow-Stith (1993) observed that all adolescents living in distressed urban areas risk becoming either victims or perpetrators of violence; however, the risk is higher for Blacks than for youth of other ethnic groups.

Malley-Morrison and Hines (2004) discussed how family violence focuses on contributing factors that do not receive as much public attention as leading attributors to violent behavior, alcohol, substance abuse, and the ease with which guns may be purchased in Blackamerican communities by adolescents and young adults. Prothrow-Stith (1993) observed that societal factors such as racism and loss of economic opportunity remain significant causes of the epidemic violence but are not the only contributors to the epidemic that prevails in Blackamerican communities.

The research instrument being developed for this proposed study is for an emic approach to studying behavior. The terms *emic* and *etic* were used by Pike (1966), a linguist, to highlight distinctions between phonetics, a generalization from different languages (Table 3). Jones observed that psychologists use the terms *emic* and *etic* to differentiate approaches to studying behavior whose origins are either external to one particular culture (etic) or exclusively within one culture (emic). Test developers today subscribe to an etic orientation, not believing there is need to develop separate tests and measures for Blackamericans or other cultural subgroups (Jones, 1996, p. 8).

TABLE 3

<i>EMIC APPROACH</i>	<i>ETIC APPROACH</i>
STUDIES BEHAVIOR FROM WITHIN THE SYSTEM	STUDIES BEHAVIOR FROM A PERSPECTIVE OUTSIDE THE SYSTEM
EXAMINES ONLY ONE CULTURE	EXAMINES MANY CULTURES, COMPARING THEM TO ONE ANOTHER
STRUCTURE DISCOVERED BY THE ANALYST	STRUCTURE CREATED BY THE ANALYST
CRITERIA ARE RELEVANT TO INTERNAL CHARACTERISTICS	CRITERIA ARE CONSIDERED ABSOLUTE AND UNIVERSAL

Jones (1996) placed significance on the development of measures for understanding the psychological characteristics and dynamics of Blackamericans (i.e., to understand, measure, and predict the behavior of Blackamericans as individuals, researchers need to know how Blackamericans are characterized psychologically, not how they are psychologically the same as or different from Whites). This emic proposal focus on addressing results solicited through tests and measurements developed for Blackamericans. Jones observed that this type of study focus leads to an understanding of Blackamerican characteristics, dynamics, and behaviors.

Theorists have observed that, although there is mutual respect for the traditional etic studies that have often created confusion about Blackamerican characteristics, tests and measures developed and standardized on White populations cannot by themselves relay reliable information about the behavior and functioning of cultural subgroups (e.g., Blackamericans). This strategy has led to hypotheses about other groups but failed to justifiably provide substantial understanding of the psychological characteristics and dynamics of Blackamericans or any other major ethnic group (Jones, 1996, p. 9).

*Analysis*

An instrument will be developed for this study that will address the significant aspects of the proposal. The limited literature directly related to the Blackamerican death experience across the life continuum reemphasizes the significance of the study. This proposal investigates how an educational intervention comparing how world view and racial socialization affect the death beliefs of Blackamericans may result in a reduction of the incidence of homicide among Blackamericans. The test instrument to be used in this study will be conscious of the importance of the approach being used, and its validity and reliability will provide essential measurements of Blackamericans' world view and the process of socialization used in the development of their value system.

McAdoo (2007) observed how early research about the socialization process was descriptive and used a comparative deficient-oriented approach to family studies. Though recent research using an ecological approach has become more value free, Peters (1985) critiqued how the major contributions of various researchers were weak because as much as they could they failed to consider the cultural values of specific racial groups in their efforts to understand parenting differences. Most family studies are not emic but etic, and the White family is the measuring tool by which cultural subgroups are compared unfairly. McAdoo insisted that it is the lack of race-specific studies that gives reason for the questionable thoughts of family social sciences. The research methodology and descriptive approaches have served as a frontal assault on Blackamerican families in a society that speaks of multiculturalism, the importance of diversity, and the fulfillment of the dream rooted in the American dream (King, 1986).

Myers (1996) observed that the Blackamerican family is treated as being dysfunctional because it does not conform to the nuclear family structure, which Whites consider the ideal family structure. Moynihan (1965) cited three significant weaknesses of the Blackamerican family that have distorted social science thoughts for more than 30 years: (a) the Blackamerican family is unstable; (b) the Blackamerican family produces a number of illegitimate children; and, (c) the Blackamerican family is *matriarchal* in structure. The Moynihan study resulted in Blackamerican families being labeled as pathological, comprising perceived abnormalities of structure and function (Myers, 1996).

Lesane (2002) wrote that the empirical studies in the racial socialization literature are in the investigative stage and place emphasis on (a) prevalence and correlation of race socialization, (b) content of race socialization messages, and (c) race socialization as a predictor of adult and child outcomes (e.g., racial identity, academic performance, and self-esteem).

It is this third investigative stage that has significant relevance for the current proposal, for it examines how racial socialization influences the death beliefs of Blackamerican men across the life continuum. Coard and Sellers (2005) stated that many Blackamerican parents have insisted there is a definite need for Blackamerican youth to understand the social, economic, and political forces impinging on racial equality in order to empower Blackamerican youth with coping mechanisms to be successful living in a dual-consciousness society (Du Bois, 1999).

Finally, Mosley-Howard and Evans (2000) have suggested that sociohistorical evidence stands as a living testimony that the Blackamerican family structure is anything but weak, especially compared to the nuclear family promoted by social service agencies to combat what is considered the crisis in the Blackamerican family. Strong cultural values have dominated Blackamerican families since the beginning of the American experiment—filial piety, family reciprocity, sense of duty, and group survival provide the background for intergenerational support of Blackamerican families (Hill, 2003). The tradition of passing on beliefs from one generation to the next affords the continued resilience of the Blackamerican family, whose extended family model has distinctive characteristics (e.g., existence of fluid and flexible boundaries, inclusion of blood and non-blood kin).

Education and the instruction from racial socialization process have shaped the world view of Blackamerican men across the life continuum. The fact that the behavior of Blackamericans is rooted in both African and American culture calls attention to the psychological influences of African culture and the Africentric world view on the psychology of Blackamericans. Belgrave and Allison (2006) defined *world view* as a way of thinking that organizes all aspects of one's life, including intra- and interpersonal thought and behaviors and one's functioning in social systems and institutions in the community and larger society.

World views provide people with guidelines for living: They affect perceptions, thoughts, feelings, inferences, and behaviors and how individuals experience the external world (Belgrave & Allison, 2006, p. 27). It is this belief that has led to the development



of Africentric models for understanding Blackamerican parenting behaviors models that acknowledge aspects of African history, traditions, and beliefs that have survived through time and continue to influence Blackamerican parents in the rearing of their children.

Letiecq and Koblinsky (2003) acknowledged that these Africentric values and traditions provide an important context for understanding parental roles and family functioning in contemporary Blackamerican family life. In reviewing conceptual frameworks for child development, Letiecq and Koblinsky stated that the most widely used model is the social ecology model, according to which examination of child outcomes is influenced by characteristics of the individual, family, community, and culture, as well as complex interactions among variables.

Letiecq and Koblinsky wrote how some theorists have debated that traditional ecological models minimize the role of social history and how research on Blackamerican families would be set apart from the dominant European culture if variables such as values, historical experiences, and cultural strengths that contribute to families' adaptive behaviors were considered (Letiecq & Koblinsky, 2003).

The Africentric model is an affirmation of the primary values Blackamerican parents attach to family relationships: focusing on the children, respecting and seeking counsel from elders, valuing education, holding strong spiritual values, and emphasizing the *We* as opposed to *I* (Billingsley, 1992).

### *Summary*

Ray and Najman (1974) insisted that death acceptance is not necessarily the opposite of death anxiety. They developed and utilized a scale that was highly

homogeneous, with all items correlating with the total score of significance less than .005, two-tailed alpha reliability,  $r = .58$ . Low negative correlation between death acceptance and death anxiety was the result of all variables in the survey being intercorrelated, supporting the authors' hypothesis and thereby establishing the viability of death acceptance as a separate concept and not the categorical opposite of death anxiety (Ray & Najman, 1974).

Thorson and Powell (1992) observed that the fear of death is universal and is a concept that has been discussed since 1896. Citing the research of Hall, Becker, Butler, and Momeyer, Thorson and Powell observed that useful instruments have been developed for measuring the different dimensions of death anxiety. Thorson and Powell observed that most psychological scales for the assessment of death anxiety are convenient to score and administer with comparisons of relative differences in scores. The most frequently used instrument is the Death Anxiety Scale (DAS), created by Donald Templar (1990) and considered initially to measure only a single general death anxiety construct. The scale has since been demonstrated to have a diverse factor structure when individual items are added in combination with the Fear of Death Scale (developed in dissertation study by Boyar, 1964, as cited in Thorson and Powell, 1992).

Thorson and Powell (1992) used Nehrke's modification of Templar's DAS and Boyar's Fear of Death Scale to develop a 34-item true/false inventory, the Revised Death Anxiety Scale (RDAS). Respondents score 1 point for each response that indicates anxiety (negatively phrased items are reversed in the scoring process). Higher scores are indicative of higher death anxiety. The RDAS was administered to 208 University of

Georgia graduate and undergraduate students, 97 men and 11 women (age range = 18–53 years, median age = 23 years; Thorson & Powell, 1992).

The *RDAS* is one of many psychological scales that have the virtue of convenience of administration with large samples, providing a means of assessing differences and making comparisons between and within groups more feasible. Following its use in several studies demonstrating differences in the elements that make up the construct of death anxiety, the *RDAS* has demonstrated age sensitivity with acceptable levels of reliability in several large and diverse samples.

The *RDAS* has been used in both true/false and 5-point Likert response formats. Initially the *RDAS* consisted of 25 true/false items. Scoring was based on 1 = *no anxiety*, 2 = *left blank*, and 3 = *anxiety indicated*. Ranges are 25 to 75, with higher scores indicating higher death anxiety with a calculated Cronbach's alpha of .804 (Thorson & Powell, 1992).

This literature review is best summarized by the etic and emic studies on death anxiety and historical thoughts on African cosmological beliefs on death. DePaola, Griffin, Young, and Neimeyer (2003) observed the lack of discussion among the few researchers assessing death anxiety in relationship to race. Thorson and Powell (1992) and Thorson, Powell, and Samuel (1998) emphasized the concerns of DePaola and colleagues not to generalize results even though their samples were for an emic study on Blackamericans.

## Chapter Three

### Methodology

#### *Research Questions*

The primary research question is: *How significant are the influences of world view, religion and racial socialization on death anxiety and death attitude beliefs of Blackamerican men represented by two age groups (19–35 and 65–75), with or without a high school diploma?* A correlation matrix will determine if there is a relationship of any of the variables with each other (e. g. does world view, religion, and racial socialization relate one way or another with death anxiety and death attitude beliefs).

The secondary research question is: *What unique constructs are measured by the Menyweather-Woods Death Anxiety Research Survey (MWDARS) that align with the current death measuring instruments concerning the aged? Are the constructs measured with an acceptable degree of reliability and validity? This portion of the analysis is a pilot study only and will be used in future post-doctoral research. Due to the instrument not being a standardized assessment tool and was created by the investigator specifically for this study, it was necessary to ascertain a first opinion of the statistical reliability of the current questions comprising the MWDARS.*

#### *Research Design*

The research design for the proposed project will be a survey that will determine if there is significant influence of world views (Eurocentric and Africentric) and racial socialization on the death anxiety beliefs of Blackamerican men of two different ages. Independent variables are world view and racial socialization. A multidimensional

attitude toward death index will be used to measure the five dependent variables: fear of death, death avoidance, neutral acceptance, approach acceptance, and escape acceptance. To test spuriousness in the relationships, I will employ five test variables: income, education, age, area reared (rural or urban), and present residence (rural or urban). These variables have been found in previous research to be related to the independent and the dependent variables (Aiken, 2001).

Because there is no control group and randomization may be questioned, the application of a nonexperimental design is appropriate for three reasons: (a) This design is used quite frequently in field research (e.g., the Even Start Literacy Program); (b) as this design is used to illustrate how various validity threats operate with actual examples, one learns to think critically about these threats as opposed to just learning about designs; and (c) this design introduces the structural elements common to all experimental designs from which researchers build stronger designs for internal validity to suit the circumstances of the work (Shadish, Cook, & Campbell, 2002).

### *Sample*

A total of 80 participants will be actively recruited to participate in taking the survey which will last about one hour. Participants will be Blackamerican men aged 19 to 35 and 65 and older. Participants will be classified by age, education, place of rearing (rural or urban), present residence (urban or rural), and income. A stipend of \$20.00 will be paid to participants completing the survey. Places of recruitment will include but not be limited to the Omaha Housing Authority, AfraAmerican Bookstore, senior citizen groups, Blackamerican churches, barbershops, beauty parlors, and nail shops.

### *Instrument*

*Menyweather-Woods Death Anxiety Research Survey (MWDARS)* (Menyweather-Woods, 2007). The instrument used is 125-items, *Likert* format (Appendix A). The *MWDARS* yields an overall score as well as scores on six subscales or factors. The six factors are: *acculturation, world view, death anxiety, death attitude, religious, and racial socialization*. Statements are coded as follows: *Strongly Disagree (0); Disagree (1); Undecided (2); Agree (3); and Strongly Agree (4)*. The validity and reliability of these measures have been verified through test–retest procedures used by the following individual tests: *African American Acculturation Scale- Revised (AAAS-R)* (Klonoff & Landrine, 2000); *World-View Opinionnaire (WVO)* (Kelsey & Ransom, 1996); *Revised Death Anxiety Scale (RDAS)* (Thorson & Powell, 1992); *Death Attitude Profile – Revised (DAP-R)* (Wong et.al., 1994); and the *Afrocentricity and Racial Socialization Scales (ARSS)* (Mutisya & Ross, 2005).

The *acculturation factor* consists of 21-items comprising eight new empirically derived subscales or factors (*1-21, Appendix A*): *religious beliefs & practices, preference for things Blackamerican, interracial attitudes, family practices, health beliefs & practices, segregation, and family values*. Klonoff and Landrine (2000) state *segregation* should not be regarded as an aspect of Blackamerican culture because it is not purposefully handed down by Blackamericans from generation to generation and is not widely preferred but is the result of institutional racism. Scoring consists simply of adding the participant's ratings on each item in the subscale (to obtain subscales scores) and of summing all of the participants' ratings on all items to obtain the *total*

*acculturation score*. Example of questions: “I was taught a child should never call an adult by their first name, even if the adult tells you to do so;” “Most educational tests, for example, the SAT and ACT, are considered culturally-biased;” “I was taught to speak to people I pass on the streets.”

The *world view factor* consists of 17-items (45-62, *Appendix A*) developed from concepts in the African/European world view paradigms (Nobles, 1976). This is a measurement of an individual’s dominant world view of culture, ethnicity, and the universe. High score represents consistency with the African world view and low score consistency with European world view. Examples of questions: “Individualism is more important to me than being part of the group” “I prefer to read books about my heritage” and “I have social responsibility for others in my own race.”

The *death anxiety factor* consists of 17-items (63-79, *Appendix A*) and has an acceptable level of reliability and has achieved in its use among several large diverse samples (Thorson & Powell, 1992). The *Revised Death Anxiety Scale (RDAS)* (Thorson & Powell, 1992) is age-sensitive and has been utilized in several studies demonstrating differences in the elements that make up the construct of death anxiety. The items are scored as follow: positive phrased items strongly agree = 4; agree = 3; undecided = 2; disagree = 1; and strongly disagree = 0. Negative phrased items strongly agree = 0; agree = 1; undecided = 2; disagree = 3; and, strongly disagree = 4. Blank items are counted as undecided (score = 2). Add up the assigned item scores to get a respondent’s total score. Items are scored with one point given for responses indicating no anxiety, two for blank items, and three for responses indicating anxiety. Lower scores will indicate African

centered anxiety, high scores Eurocentric, and blank scores no anxiety. Following examples of high, blank, and low questions: “I fear dying a painful death;” “I was taught not to be afraid of death;” “I was taken to funerals as a child.”

The *death attitude factor* is 32-items (80-112, Appendix A) consisting of theoretical formation of five components: *approach acceptances (7-items) fear of death, death avoidance, escape avoidance, and neutral acceptance theoretical scales* (Wong et. al., 1994). The scale has been proven to have well to very good reliability, and measures a broad spectrum of death attitudes (Neimeyer, p. 141). Scores for all items are from 0-4 in the direction of *strongly agree (0) to strongly disagree (4)*. For each dimension, a mean scale score can be computed by dividing the total scale score by the number of items forming each scale. Examples of questions: “I avoid death thoughts at all costs;” “I always try not to think of death;” “Death should be viewed as a natural, undeniable and unavoidable event.”

The *Afrocentricity/racial socialization factor* (22-45, Appendix A) consists of 10 statements for general measures of Afrocentricity and 14 statements that are general measures of racial socialization (Mutisya & Ross, 2005). Developed from the assumptions derived from Afrocentric theory, the instrument contains several background questions and statements. Afrocentric scale variables are measures of cultural identity and pride; whereas, the racial socialization scale variables measure various types of racial socialization from family members and others during the participant’s upbringing. Examples of questions: “My parents expressed the importance of race and of trying to get ahead in life;” “Blacks should try to learn more about Africa, its people, culture, and



language;” “The traditions and life values of my family and ethnic cultural group were stressed during my upbringing.”

A high score represent an *Africentric world view and racial socialization*; low score, *Eurocentric world view and normalized socialization*. Scoring consists simply of adding the participant’s ratings on each item in the subscale (to obtain subscales scores) and of summing all of the participants’ ratings on all items.

The *Black Religion factor* consists of 13 questions (112-125, Appendix A) and measures the religious values based on a cultural perspective. Developed from the assumptions derived from the theological constructs of Black religious thoughts rooted in the Africentric tradition. Examples of questions: “I believe in the Holy Ghost,” “I like Gospel Music.” Scoring consists simply of adding the participant’s ratings on each item in the subscale and of summing all of the participants’ ratings on all items. A high score represent an Africentric religious consciousness and low score either Enslaved or Eurocentric consciousness.

### *Procedure*

Following recruitment of participants, persons selected will gather in the University of Nebraska at Omaha Computer Lab located at the Omaha Housing Authority Gateway Center. The participants will take a 125-item, *Likert-type* survey. Participants will complete the survey and submit completed surveys and pay stipends of \$20.00 for completed surveys only. If survey is not complete, the participant will be asked to return to his seat to complete before receiving the stipend of \$20.00. Participants will be identified by preprinted serial number on *Menyweather-Woods Death Anxiety Research*

*Survey.* Investigator has completed CITI training through the University of Nebraska Medical Center and the University of Nebraska Lincoln Institutional Review Board (Appendix C). The project approval for this exempt project was authorized by the University of Nebraska Lincoln Institutional Review Board and the University of Nebraska Medical Center Institutional Review Board prior to recruitment of participants (Appendix C).

#### *Data Analysis*

Data will be analyzed using the *Statistical Package for Social Scientists (SPSS)* using correlation and *multiple regressions* procedures. The purpose is to determine how significant are world view and racial socialization influences on death anxiety beliefs among Blackamerican men represented by two contrasted age groups (19-35 and 65-75), with or without a high school academic diploma. If the correlation matrix of all variables suggests relationship of Africentric world view and racial socialization influence on death anxiety beliefs of Blackamerican men, then there will be an implied opportunity for building strategies to decrease the incidences of homicides in the Blackamerican community. If there is no significance in levels of Africentric world view and racial socialization on death anxiety beliefs, then there will be less evidence upon which to build strategies to decrease the incidence of homicides in Blackamerican community based upon this relationship. The *multiple regressions analysis* will be used to further understand the relationships between the variables should the initial correlation matrix identify significant correlations.

## Discussion

### *Limitations*

DePaola and colleagues (2003) cited limitations for the study of death anxiety and attitudes that should be considered with respect to the current proposal. Some limitations are the following: (a) failure to demonstrate how death anxiety and beliefs vary across the life continuum; (b) assessment of death anxiety and death acceptance in a meaningful purpose based on cultural understanding; (c) concern for psychometric soundness of death anxiety measures used in previous studies. This is an emic study and is culturally specific and gender specific.

### *Conclusion*

Conway-Turner (1995) states that students must learn to appreciate a group of individuals that is different from themselves in terms in terms of both culture and age. The lack of an Africentric framework in discussions of the epidemic of violence confronting the Blackamerican community has only increased the threat to Blackamerican young men becoming victims of the epidemic. The lack of research manifests how the process discussed by Conway-Turner (1995) only has lead to further misunderstanding and failure of students to transcend negative views of Blackamericans as well as the influences of such views.

The discussion of death anxiety as contrasted by two age groups of the same culture and varying only by world view and the socialization process of parenthood (*racial socialization*) will provide insight to another strategy which may be employed to effectively address the ills of a community. Discovering existence of a relationship

between Africentric world view, racial socialization, age, and how they relate to death anxiety beliefs held by Blackamerican men will enlighten those who study Blackamerican culture. Community discussions are presently being held regarding violence; however, the public discussions, i.e., news media, political, and government interventions lack the presence and thoughts of Blackamericans, for Teepen (Omaha World Herald, 2007) states the majority culture enjoys asking one another about a people, Blackamericans, whom they have little to no knowledge.

## Chapter Four

### Results

This chapter presents findings from the survey conducted with Blackamerican men living in a Midwestern city, exploring the significance of influence of worldview and racial socialization on the death anxiety beliefs held by the two age groups. Data was analyzed using the *Statistical Package for Social Sciences (SPSS) Graduate Package 15.0.1 for Windows*, using simple correlation, factor analysis, and multiple regression procedures. This chapter includes a description of respondents, and an analysis of major findings. This study received IRB approval from the University of Nebraska Lincoln and University of Nebraska Medical Center IRB offices (Appendix C).

#### *Demographic Profile of Survey Participants*

The demographic data collected included Blackamerican men ages 19-35 and 65 and older who had either graduated from high school, attended and/or graduated from college; or, attended Technical School. Each respondent had experienced the death of a loved one, whether they were *related or not*. Respondents were solicited from the Aframerican Book Store, New Era Missionary Unified Baptist State Convention Laymen Auxiliary, the Social Service Agency of the Omaha Housing Authority (OHA) LaVerne Williams Center, and, OHA Senior Services Coordinator's Office. The respondents were separated into two age groups (19-35,  $N=40$ ; 65 & older,  $N=40$ ). Respondents were compensated \$20.00 for completing the survey instrument. The study was funded through the *UNO Special Faculty Development Program* which the investigator had been selected as a recipient in August 2003.

Five demographic variables were employed to test spuriousness to the relationships: *income, age, education, area reared (urban or rural), and present residence (rural or urban)* (Table 4, Appendix B).

TABLE 4 – Descriptive Analysis of Demographics

AGE	EDUCATION (NUMBERS ACCOUNT FOR THOSE WHO ATTENDED HIGH SCHOOL OR OBTAINED GED)	COLLEGE (NUMBERS ACCOUNT FOR THOSE WHO ATTENDED COLLEGE OR GRADUATED FROM COLLEGE)	VOTECHNICAL SCHOOL (NUMBERS ACCOUNT FOR THOSE WHO ATTENDED OR GRADUATED FROM TRADE SCHOOL)	BIRTHPLACE URBAN/RURAL (NUMBERS ACCOUNT FOR WHETHER PARTICIPANTS BORN IN EITHER URBAN OR RURAL AREA OF COUNTRY)	RESIDENCE (NUMBERS ACCOUNT FOR PARTICIPANTS CURRENTLY RESIDES IN URBAN OR RURAL AREA OF COUNTRY)	INCOME (NUMBERS ACCOUNT FOR THE INCOME OF PARTICIPANTS)
19- 35	30 – Yes 10 – No	17 – Yes 23 – No	5 – Yes 35 – No	34 – Urban 5 – Rural 1 –No Response	39 – Urban 1 – Rural	24 – \$0 – 19,999.00 13 – \$20,000 – 39,999.99 3 – \$40,000 – 59,999.00
65 & UP	16 – Yes 24 – No	16 – Yes 24 – No	32 – Yes 8 – No	19 – Urban 11 – RURAL 10 – NO RESPONSES	35 – URBAN 2 – RURAL 3 – NO RESPONSES	19 – \$0 – 19,999.00 10 – \$20,000 – 39,999.00 9 – \$40,000 – 59,999.00 2 – ABOVE \$60,000.00

#### *Racial Socialization, World View, Death Anxiety, Death Attitude, and Religion*

Data will be presented in summary form associated with the survey questions designed to identify the respondent's socialization process and world view. The *Racial socialization* factor within the original unedited version of *Menyweather-Woods Death Anxiety Research Survey* consisted of 23 statements, 13 for general measures of *Afrocentricity*, and 10 statements measuring for *Racial Socialization (questions 23-45, Appendix A)*. The variables measure cultural identity, pride, and various types of socialization taught by family members and others during the respondent's upbringing.

Blackamerican parents have historically used this method in the rearing of Black children stressing the need for the children to understand what it means to be a Blackamerican reared in America (Mutisya & Ross, 2005). Scores for all items are from 0-5 in the direction of *strongly agree (0) to strongly disagree (5)*. Scoring consists of adding the respondent's ratings on each item and summing all of the respondent's ratings on all items. A high score. (e.g., over 150) represents an *Africentric paradigm where racial socialization* is employed in the rearing of the child; whereas, a low score (e.g., fewer than 150) represents an *Eurocentric world view* where *normalized socialization* occurs (Appendix B).

*World view* is a term used synonymously with *world vision* and the German *Weltanschauung*, referring to the set of beliefs constituting an outlook on the world characteristic of a particular social group, be it a social class, generation, religious group, or ethnic/racial culture (Abercrombie et al., 2000). The *world view* factor consisted of 17-items, (*questions 46-62*, Appendix A), and was developed from concepts in the African/European world view paradigms (Nobles, 1976). The individual's dominant world view of culture, ethnicity, and the universe is being measured. Scores for all items are from 0-4 in the direction of *strongly agree (0) to strongly disagree (4)*. Scoring consists simply of adding the participant's ratings on each item in the subscale (to obtain subscale scores) and of summing all of the participants' ratings on all items. A high score, e.g., over 150, represents consistency with the African world view and low score, e.g., under 150, consistency with the European world view (Appendix B).

*Death Anxiety factor* consisted of 17-items (*questions 63-79, Appendix A*) and has been used in several studies with large diverse samples (Thorson & Powell, 1992, p 43). This scale is age sensitive and has the ability to demonstrate differences in the elements that make up the construct of the scale, items are scored as follow: positive phrased items strongly agree = 4; agree = 3; undecided = 2; disagree = 1; and strongly disagree = 0. Negative phrased items strongly agree = 0; agree = 1; undecided = 2; disagree = 3; and, strongly disagree = 4. Blank items are counted as undecided (score = 2). Add up the assigned item scores to get a respondent's total score.

*Death Attitude factor* consisted of 32-items (*questions 80-112, Appendix A*) representative of five theoretical components: *approach acceptances (10-items)*, *fear of death (7-items)*, *death avoidance (5-items)*, *escape avoidance (5-items)*, and *neutral acceptance (5-items)*. Scores for all items are from 0 to 4 in the direction of *strongly disagree (0) to strongly agree (4)*. A mean score is computed by dividing the total score by the number of items forming each scale (Appendix B).

The *Black Religion factor* consisted of 13 questions (*112-125, Appendix A*) and measures the religious values based on a cultural perspective. Developed from the assumptions derived from the theological constructs of Black religious thoughts rooted in the Africentric tradition. Examples of questions: "I believe in the Holy Ghost," "I like Gospel Music." Scoring consists simply of adding the participant's ratings on each item in the subscale and of summing all of the participants' ratings on all items. A high score represent an Africentric religious consciousness and low score either Enslaved or Eurocentric consciousness.



## ANALYSIS OF DATA

The analysis was completed at the University of Nebraska Omaha Computer Center. The instrument used was specially designed for this project through a professional document company that supplied the UNO's computer analyst with the supported material needed to scan the document. Following collection of data by the investigator, the documents were submitted to a computer technician for scanning and data was made available on data disks and information transferred to Excel spreadsheets.

Once the programming was complete, the information was categorized according to the survey response and *SPSS* format. The transfer was successful, and the display manifested the responses of participants accordingly. Since data were categorized by headings (e.g. death attitude was divided according to the areas previously discussed therefore classified by 17 specific headings), a summary of each major category total was compiled from the cells, thereby enabling the information to be analyzed succinctly.

The present study explored if world view and racial socialization had an influence on the death anxiety beliefs of Blackamerican men of different age groups. The statistical tests, *Simple Correlation and Multiple Regression*, were employed to see if a significant correlation between Africentric world view, racial socialization or age influenced death anxiety beliefs and death attitudes. If relationship is affirmed, the result suggests an opportunity to build new strategies to decrease the incidence of homicides in the Blackamerican community. In addition, factor *analysis* is used so that the analysis can investigate the impact of a grouping of like variables.

As referenced in Chapter One, homicide remains the number one crime in Blackamerican communities and present strategies to reduce the incidence of homicides are not working (Klaus, Robinson, and Laskey, 2001). Therefore, there is a need to discover a new strategy which will address the issue of reducing the incidence of homicides in the Blackamerican community among Blackamerican men ages 15-24.

For this study the investigator chose to conduct the analysis in three phases. Phase one of the study investigates a simple correlation of individual responses of participants. The type of *Correlation* being used is *Spearman's rho* because the data being analyzed is *ordinal*. The correlation was calculated for the relationship between *racial socialization and death attitude (Appendix D)*. Though many choices were available to use as an example, the following was chosen to represent the results: How my family prepared me to deal with a world which did not treat Blacks as equal to Whites [question 44], correlated with uncertainty of what happens after death [question 113]. A *statistically significant* relationship between participants' *racial socialization and death attitudes utilizing questions 44 and 113 was found, ( $r_{(80)} = .485, p < .01$ ) (2-tailed)*.

Salkind (2004) states that it is necessary not only to test *statistically difference*, but also whether the difference between two groups is *meaningful*. It must be determined whether or not the difference observed and differences tested are not due to chance (Salkind, 2004). Testing for difference is called *effect size* or as Salkind (2004) states, *determining its measure of the magnitude of the treatment*.

The most direct and simple way to compute *effect size* is to simply divide the difference between the means by any one of the standard deviations. Salkind (2004)

comments it should not be assumed that the standard deviations (and the amount of variance) between groups are equal to one another. The formula is as follow:

$$ES = \frac{\bar{X}_1 - \bar{X}_2}{SD}$$

#### SCALE FOR EFFECT SIZE

Small effect size ranges from 0.0 to .20

A medium effect size ranges from .20 to .50

A large effect size ranges from .50 and above

The relationship between the selected examples of racial socialization and death attitude had an *effect size of .41*, revealing the relationship to be *medium strength*. This suggests there is not only a *statistically significant* relationship but a *meaningful relationship exists*. *The difference is real*.

Likewise, a *Spearman's rho* correlation was calculated for the relationship between *world view and death anxiety* (Appendix E). The following was chosen to represent the results from the above question: Individual accomplishments are more important to me than group accomplishments [question 54] correlated with respondent fear dying a painful death [question 63]. A statistically *significant relationship* between participants' *world view and death anxiety utilizing questions 54 and 63 was found* ( $r_{(80)} = .380, p < .01$ )(2-tailed). Once again when the relationship was *to determine if the differences are real, the aforementioned formula computes an effect size of .22, thereby affirming the relationship to be of low medium strength*. Due to lack of time and space,

and the fact that multiple regressions provide a truer picture of the relationship, other simple correlations will not be included in this description.

Phase 2 of this discussion consists of part one of the principal investigation of the data. Due to the sheer number (125) of survey questions, data reduction was found to be necessary. The investigator chose to use *factorial analysis* to accomplish this goal. Once viable factors were identified, the investigator used them as variables in the *regression analysis* to provide a truer picture of the relationship that *simple correlation* could not provide.

The evaluation of construct validity and dimensionality of the *Menyweather-Woods Death Anxiety Research Survey (MWDARS)* was done utilizing a factor analysis employing *principal axis factoring* followed by *varimax rotation* of the number of factors extracted. *Principal axis factoring* method was used as opposed to the *principal components* method because of the need to investigate common variance to determine the number of dimensions the *MWDARS* measured (Kachigan, 1991). Estimation of the reliability of the *MWDARS* subscales was calculated using coefficient alpha (Crocker & Algina, 1986). Table 5 (Appendix F) reveals the findings.

As a result of the *factor analysis* 11 questions from the *MWDARS* was immediately deemed unusable (refer to Appendix G). An additional survey question (Number 32, *Hip-Hop as Social Justice*) would have been initially removed because it stood alone without entering into a grouping of variables; however, the decision was made to keep the question as a single multiple regression items due to a significant simple correlation ( $r_{(80)} = .242, p < .05$ )(2-tailed) to the dependent variable, *Deliverance*

*and Release*. Another rational for keeping the construct was due to current dialogues within the Blackamerican community regarding the value of Hip-Hop to Black American culture.

Once the *Alpha coefficients* were determined, an additional 18 questions had to be dropped because they fell below a .45 *cutoff point* (Appendix G). This brought the total number of questions reliable for the *MWDAR* to 78. This is the normal process of elimination when conducting data reduction. A post-doctoral principal study of the *MWDAR* may very well reduce this number even further. Again I reiterate the scale development portion of this analysis is a pilot study only. Still, I was able to use the results of this pilot study as the first phase of establishing face validity of the instrument as well as a large portion of the construct and inter-rater reliability.

Cronbach's alpha was calculated for each of the statistically accepted nine dependent variables, and 10 of the independent variables. The reliability estimate of the dependent variables ranged from .46 to .84 (see Table 5). Due to the massive nature of the data base, the investigator chose to use the construct with the highest alpha rating to represent the overall relationship between the variables in question. In this case, construct 2 of the Death Attitude subscale, which had an alpha ( $\alpha$ ) rating of .83 was used to represent the dependent variable of the relationship in my regression analysis to follow. The mean of the corrected item-total correlations reported (in standardized form) was 14.72 (SD = 6.40). Additional analysis examining other factors that define the dependent variable will be examined at the post-doctoral time frame.

The reliability estimate of the “statistically accepted” independent variables ranged from .48 to .77 (Table 5). The top six constructs which form the independent variables include: Black Church in the Black Community ( $\alpha = .77$ ,  $\mu = 5.95$ ,  $\sigma = 2.04$ ), Ethnic Resilience ( $\alpha = .76$ ,  $\mu = 21.36$ ,  $\sigma = 5.02$ ), Ethnic Pride ( $\alpha = .76$ ,  $\mu = 16.10$ ,  $\sigma = 3.70$ ), Social Teachings of the Black Church ( $\alpha = .74$ ,  $\mu = 17.56$ ,  $\sigma = 4.47$ ), Ethnic Rhythm and Customs for Daily Living ( $\alpha = .69$ ,  $\mu = 11.04$ ,  $\sigma = 3.40$ ), and Ethnic Cooperative Learning Style ( $\alpha = .69$ ,  $\mu = 11.03$ ,  $\sigma = 3.10$ ). Although a close watch will be maintained on these six, all ten constructs will be entered into the *regression analysis*.

Phase 3, regression analysis, constituted the most important part of this statistical analysis. The goal was to uncover the predictive correlates of two versions of the first set of the primary dependent variable, death anxiety, as defined by: (1) *Respect for Death* (DAFAC2, see Table 6 Appendix H) and (2) *Confidence about the Death Process* (DAFAC3, see Table 6 Appendix H). The second set of the primary dependent variable, death attitude, is represented by: (1) *Preoccupation with death* (DAXFAC2, see Table 6 Appendix H) and (2) *Deliverance and Release* (DAXFAC1, see Table 6 Appendix H).

The variables that are important in predicting *Respect for Death* scores are [a] Cultural Worldview ( $t=4.058$ ,  $p<.0005$ ), [b] Black Church Doctrine and Allegiance ( $t= -2.728$ ,  $p=.008$ ), [c] Ethnic Pride ( $t=-2.519$ ,  $p=.014$ ), and [d] Ethnic Cooperative Learning ( $t=2.500$ ,  $p=.015$ ). It is important in multiple regressions to look at more than just statistical significance. Vogt (2005) speaks of *effect size* measures that go beyond merely stating whether a relationship is significantly larger than zero. Effect size coefficients

assist in measuring the strength of a relationship. The following formula is used to calculate part correlation effect size for each independent variable:

$$f^2 = \frac{r^2}{1 - r^2}$$

#### *MULTIPLE REGRESSION EFFECT SIZE SCALE*

Small Effect Size	=	.02
Medium Effect Size	=	.15
Large Effect Size	=	.35

Effect sizes for the above-mentioned regression model are: .14, .06, .05, and .05 respectively. In other words, *Respect for Death* can be predicted with a certain amount of surety by knowing a person's Cultural Worldview (small effect size); level of knowledge of Black Church Doctrine and Allegiance to the Black Church (small effect size); level of Ethnic Pride (small effect size); and, amount of Ethnic Cooperative Learning (small effect size). The reader is reminded that the relationship is not reported as a cause and effect outcome, but rather, one which predicts probable outcomes. Overall effect size for the model, as determined by the adjusted  $R^2$  (.43) is medium strength according to Salkind's scale. The linear regression equation for the three predictor model is  $\text{Respect} = .002 + .432 (\text{world view}) + -.259 (\text{Black Church Doctrine}) + -.218 (\text{Ethnic Pride}) + .237 (\text{Ethnic Learning})$ ,  $R \text{ Square} = .46$ .

Variables important in predicting *Confidence about the Death Process* scores are [a] Ethnic Rhythms and Customs in Daily Living ( $t=3.856$ ,  $p<.0005$ ), [b] Ethnic Cooperative Living ( $t= 3.538$ ,  $p=.001$ ), [c] Black Church Doctrine and Alliengence ( $t=-$

2.585,  $p=.012$ ), and [d] Black Church as a Force in the Black Community ( $t=-2.154$ ,  $p=.035$ ).

Effect sizes for the aforementioned independent variables are: *.14, .11, .06, and .02* respectively. *Confidence about the Death Process* can be somewhat predicted by knowing a person's Ethnic Rhythms and Customs in Daily Living (small effect size); level of Ethnic Cooperative Living (small effect size); knowledge of Black Church Doctrine and Allience (small effect size); and knowledge of the Black Church as a Force in the Black Community (small effect size). Overall effect size, as determined by the adjusted  $R^2$  (.40) is *medium strength*. The linear regression equation for the three predictor model is  $\text{Confidence} = .007 + .358 (\text{Ethnic Rhythm}) + .342 (\text{Ethnic Cooperative}) + .237 (\text{Black Church Doctrine}) + .192 (\text{Black Church as Force})$ ,  $R \text{ Square} = .42$ .

The final part of the multiple regression analysis uncovers the predictive correlates of my second primary dependent variable, death attitude, as reflected in the two constructs as defined by: (1) *Preoccupation with death (DAXFAC2)* and (2) *Deliverance and Release (DAXFAC1)*.

The variables important in predicting *Preoccupation with death* are: [a] Black Church Doctrine and Allience ( $t= -3.914$ ,  $p<.0005$ ); [b] Ethnic Values, Strengths, and Weaknesses ( $t=3.254$ ,  $p=.002$ ); and [c] Ethnic Cooperative Living ( $t=2.749$ ,  $p=.008$ ). Effect size for the independent variables in this model was: *.14, .10, and .06* respectively. *Preoccupation with death* can be somewhat predicted by knowledge of a person's Black Church Doctrine and Allience (small effect size); knowledge of Ethnic Values,



Strengths, and Weaknesses (small effect size); and, knowledge of Ethnic Cooperative Living (small effect size). Overall effect size, as determined by the adjusted  $R^2$  (.39) is medium strength. The linear regression equation for the three predictor model is  $Preoccupation = .008 + -.388$  (Black Church Doctrine)  $+ .338$  (Ethnic Values);  $+ .285$  (Ethnic Coop Living),  $R^2 = .41$ .

The second set of variables important in predicting *Deliverance and Release* are: [a] Purpose of the Black Church ( $t=4.604, p<.0005$ ); [b] Black Church Doctrine and Allience ( $t=4.429, p<.0005$ ); [c] Hip-Hop as Social Justice ( $t=2.810, p=.006$ ); and [d] Ethnic Cooperative Living, ( $t=2.185, p=.032$ ). Computed effect sizes respectively for the variables are: .22, .20, .07 and .04. *Deliverance and Release* can be predicted with a certain amount of surety by possessing knowledge of the Purpose of the Black Church (medium effect size); having knowledge of Black Church Doctrine (medium effect size); understanding Hip-Hop as Social Justice (small effect size); and, experience Ethnic cooperative living (small effect size). Overall effect size as determined by adjusted  $R^2$  (.36) is medium strength. The linear regression equation for the four predictor model is  $Deliverance = -.004 + .486$  (Purpose of Black Church)  $+ .454$  (Black Church Doctrine)  $+ .288$  (Hip-Hop)  $+ (Ethnic Coop Living)$ ,  $R^2 = .39$ .

### *Conclusion*

This chapter presented the findings from a survey conducted with Blackamerican men in the age ranges of 19-35 and of 65 and older living in a Midwestern city, to determine if a relationship existed between independent and dependent variables which would suggests a statistically significant data response indicating the predictability of

selected independent variables. The number of computations possible was numerous due to the size of the data base; therefore only four regression models were submitted for representation. However, the analysis went into significant depth and detail, which strengthened the statistical analysis of this study as compared to conducting a simple correlation only.

Although the relationships were not large, they were shown to be significant. Death Anxiety and Death Attitude can be predicted to a degree of surety by being keenly aware of selected environmental factors impacting Blackamerican perspectives on life and death rising from their world view, racial socialization and religious awareness. The investigator makes no claim that one factor actually causes the other; rather, that there is an important relationship that must be taken into account. The results of this study also affirmed that the items selected by the factorial analysis can be assessed with an acceptable degree of reliability and validity. *Because of the statistical findings, the Null Hypotheses as intimated in Chapter One should be rejected.*

#### *Limitations of Study*

While the findings of the study may be relevant for a Midwestern city, they may not have the same impact for other Urban centers unless the study is replicated. Second, a larger and more diverse sample size of Blackamerican men would have enhanced the findings further. Third, regression findings that have an  $R^2$  value of .55 or higher are always preferred; the investigator truly believes that goal can be attained in a follow-up study. Last but not least, this study does not disaggregate the data by the various demographic variables. There is mention of them in the descriptive analysis (see Table

4). But no attempt was made to conduct an inferential *ANOVA Analysis* of the data by such variables as age or level of education. It was felt that the main emphasis for this round of research should be put on investigation of linear correlations. A more thorough examination of mean differences will follow at a later date.

Despite these limitations, the investigator believes the study is and lays a good foundation for future research both by him and others who wish to identify important factors that help improve the quality of life in the Blackamerican community.

## Chapter Five

### Overall Conclusions

#### *Factor Analysis Findings*

Scale development was a major emphasis of this research. Although only a Pilot Study, this analysis suggests the *Menyweather-Woods Death Anxiety Research Survey (MWDARS)* can potentially be a useful instrument to measure responses from differing age groups about death beliefs. The following eight constructs were developed from the 78-items comprising the *MWDARS*:

1. Three religious constructs consisting of 13 questions;
2. Four world view constructs consisting of 16 questions;
3. Five world view constructs consisting of 20 questions;
4. Six death anxiety constructs consisting of 15 questions;
5. Six death attitude constructs consisting of 28 questions.

Constructs were based on meaningful groupings around common characteristics and themes. *Alpha and Reliability coefficients* were healthy, leading the investigator to conclude that items selected for the instrument can be assessed with an acceptable degree of reliability and validity.

The *MWDARS* has many potential uses for Thanatologists, Gerontologists, and Clergy specializing in death studies, Psychologists, and Criminologists in determining causes which leads to violence in Communities. Examples include: An initial investigation of the *MWDARS* may well be the only ethnic-based assessment tool available to Thanatologists who wish to investigate cultural differences of death beliefs.

The final form of the tool could prove most helpful to Social Gerontologists who are increasing daily in understanding the cultural bias of past aging studies due to inadequate surveys. Psychologists would also find this tool most helpful as they study causes of violence from a cultural analysis.

Again, while the tool is not in its final form, the investigator strongly believes the tool is 80% completed. Features that could strengthen the *MWDARS* include a larger and more diverse sample, inclusion of the age range 37-64, and the expansion of the *Hip-Hop* and *Religious* Construct to include multiple items. In addition, there were several constructs which might have to lose an item or two based upon the fact that decreasing *Alpha coefficients* when the item is deleted from the grouping calls into question the reliability of the extended construct analysis. The remaining survey questions were purposefully left in at this point because the investigator is still in the drafting and formulation stages of item development. The principal study which will follow this manuscript will adhere to more stringent elimination criteria. Still this analysis was rigorous and definitely passes the muster for establishing face validity, as well as providing a statistical basis for establishing future constructs and inter-rater reliability.

#### *Simple Correlation Findings*

The investigator refers to *Spearman's rho correlation* as simple because of the following: [a] the sample size is given; [b] reveals measure of the *statistical significance* of the correlation coefficient; [c] shares level of significance, e.g., .05; and, [d] points our direction of the relationship (see Appendix D).

### *Regression Analysis Findings*

This study reveals that forehand knowledge of significant characteristics of a person's Cultural world view, attitudes toward Black Church Doctrine and Allience, Ethnic Pride, and understanding of Ethnic Cooperative Living will allow professionals to better understand a client's *Respect for the Dead*. Although the strength of the relationships was only medium, it was nonetheless a highly *statistically significant* finding. Likewise, the same can be said for predicting *Confidence about the Death Process*. For example, being conscious the Ethnic Daily Rhythm, Ethnic Cooperative Learning styles, knowledge of Black Church Doctrine and Allience as well ascertaining the Black Church as a Force in the Community proved to be highly correlated with the *Confidence about the Death Process* variable.

The study further shows that forehand knowledge of significant characteristics of an individual's knowledge of the Black Church Doctrine and Allience, experiencing Ethnic Cooperative Learning, and knowing Ethnic Values, Strengths, and Weaknesses once again goes a long way in helping professionals assist individuals to better handle *Preoccupation with Death*. Furthermore, a person's attitude or perception of death being interpreted as *Deliverance and Release*, can be better anticipated if help-professionals have the awareness of the significance that Purpose of the Black Church, Black Church Doctrine and Allience, Hip-Hop as Social Justice, and Ethnic Cooperative Living has on the world view on the patient/client.

One of the most intriguing findings was the influence of the Hip-Hop question into the regression model. An exception was made to accept this single entry due to the

high alpha coefficient during the factor analysis (.85). This is definitely one of the constructs to be expanded by future research. The impact of Hip-Hop in American culture since its birth in the late 1980s has changed the thoughts of young Blackamericans and their thoughts toward death as manifested through the so-called thug lifestyle. The relationship between gangster rap and feelings of immortality are not clearly understood. The media has stated a relationship, but this research indicates a quantitative rationale to investigate deeper level thoughts and perceptions of *Hip-Hop as Social Justice*.

The reader will note some of the relationships went in opposite directions, e.g., Black Church Doctrine showed a negative relationship with *Respect for Death*. In short, as a person's awareness of Black Doctrine increases, respect and fear of death (often seen as one in the same in the Black religious experience) decreases. As a former Senior Pastor for 38 years, I can affirm that people, who gain spiritual awareness of death, are quite susceptible in becoming confused of how their faith speaks to them about *Respect for Death*. The investigator believes historic Black Church Doctrine aids people in overcoming that confusion.

In fact, the influence of the Black Church Doctrine seemed to have impacted all four of the regression models. Conversely, the one variable the investigator considered to be a significant crossing all areas, was not as dominant of a predictor as first hypothesized: Black Church as a Force in the Community. Changing cultural views, mores, and lack of parental and community guidance may be attributing significantly to the changing climate within the Blackamerican community.

As predicted, the influence of racial socialization, world view, and religion, were significant in predicting the relationship with the various dependent variables.

It was no surprise that religion was the predominant predictor in the understanding of death acceptance or attitude (Tomer, 2000), but the influence of racial socialization and world view were also significant contributors. Likewise, world view and religion were the dominant predictors in the understanding of death anxiety, yet, once again racial socialization was a significant contributor.

As a practitioner, one might conclude the following. The findings affirm the need to be conscientious about the role of culture in assisting individuals in strengthening their knowledge of death anxiety or death attitude or acceptance. For example, the continuous presence of the Black Church Doctrine and Allience construct, a client interested in dealing more effectively with death anxiety or death acceptance would be given assignment to attend the teaching session of a Black Church concerning death as part of their treatment plan. It must also be said agencies presently do not possess the type of relationship with Black Churches and Senior Pastor where they could recommend comfortably nor as a matter of fact possess knowledge of how the Black Church was a most powerful influence over the progress of Blackamericans up until the 1990s. This study helps create a rationale for greater collaboration.

The ultimate goal of this study is to address societal issues needing to have resolution which results in more positive behavior and peaceful, community rebuilding of confidence to move forward regardless of conditions but with great confidence. The



investigator believes the findings of this study provide not only a justification but also a strategic, workable, plan of action.

### Implications for Educators and Practitioners

#### *Community and Literature Theory Connections*

The findings of this study suggest a great potential for the development of a strategy to address the concerns of reducing the incidence of homicides in the Blackamerican community. The data indicates Blackamerican men 65 and older possess an observable disposition which is less stressful and a conscientiousness of life having worth and value. Blackamerican elders are not used to their potential when strategies are being developed to find new and innovative ways to address the problems of Blackamerican youth, especially in the area of violence. Blackamerican elders are approached and their participation is desired in discussions about education, teenage pregnancy, but not in hard areas such as violence. The absence of Blackamerican men elders in dialogues such as violence only results in a lack of a vital piece in the struggle to understand the violence which perpetuates the Blackamerican community and remains the leading cause of death of Blackamerican youth ages 15-24 (Klaus, Robinson, & Laskey, 2000).

Blackamerican elders are quite divided when it comes to the state of Blackamerican young people in today's society (Dyson, 2005, pp 103-139). Blackamerican elders do not believe the youth of this generation possess the necessary mores which cause one to value the worth of an individual's life (Dyson, 2001, p 208) . The very fact that the incidence of homicides among Blackamerican young people ages

15-24 has remained number one for the last several years remains disturbing and troubling, and, Blackamerican elders wonder if there are new strategies which may be devised which will decrease the number of incidences of homicides. This study offers an empirical response to the burning issue of whether there is “hope” for the measure of confidence for the value of human life. Blackamerican men ages 19-35 demonstrate a less than enduring concern for the lives of others; indicating a willingness to end life much quicker than older Blackamerican males. However, through the process of education, taking advantage of the new and old methods of transmitting knowledge, by developing techniques which inspires the creation of ways to transmit and gather information, the pre-determined death sentence, may be positively addressed to the good.

*Future research on world view and racial socialization*

Moynihan (1965) has been utilized greatly by persons attempting to understand why violence perpetrates the Blackamerican community (*Anderson, Opinion editorial, Omaha World Herald*, and August 2007). For example, Douglass County Commissioner and former Nebraska State Senator Chip Maxwell’s opinion editorial (18 July 2007) was a response to a statement in an earlier writing where the comment had been made that “profound indifference of whites was the main reason for the resulting poverty in North Omaha.” Maxwell took issue with this statement and his response was clear and concise “*But White dollars and volunteers from throughout the metropolitan area flow into north Omaha to help Catholic schools with primarily Black students’ bodies. All our Kids, Team Mates and Building Bright Futures also come to mind as examples of groups promoting White involvement in north Omaha.*” [NOTE: The groups named are

*primarily dominated by White citizens*]. According to Maxwell the poverty existing in North Omaha is due not to “profound White indifference.” Rather, Maxwell accepts the view proposed in the labor department study that the violence present in the Black Community is the result of children being born “out of wedlock” without fathers being in the homes (Moynihan, 1965).

The finding from the present study suggests evidence supporting that a new strategy might be developed which may address the issue of incidence of homicides in the Blackamerican community. The contrast of two age ranges, 19-35 and 65 and older, revealed the relationship and potential value of the process of racial socialization and the presence of predominate world view which is *Africentric*. Though the participants 19-35 were well educated and were urban born and urban reared compared to participants 65 and older, the older group possessed a higher value for life and less tension or anxiety about death as measured by the instrumentation. The younger group possessed a higher level of anxiety and lesser value for life perhaps based on their lack of and/or small knowledge of racial socialization and world view. Future research needs to be conducted in order to provide clarification to the significant influence of *racial socialization and world view* on the death attitude/anxiety beliefs of Blackamerican men.

The importance of future research will continue to grow as the societal problems continue to expand, and as White families find themselves coming under the scrutiny similarly to Blackamerican families. This study could prove beneficial in developing strategies to address the continual increase of incidences of homicides in the White American community as well.

### *Future research on racial socialization*

The terms *world view* and *racial socialization* are currently not part of the everyday language of most in American society. When students in three sections of Black Studies *Black American Culture* at a Midwestern University whose primary strategic plan is based on being a metropolitan university were asked to define the terms, 90% were not able to successfully define *world view* and 100% had never heard the term *racial socialization* (Menyweather-Woods, *BLST2100/002/004/005*, and January 14, 2007). As investigator, who has taught in the Black Studies department in the Midwestern University for 12 years, and have inquired of incoming classes the meaning of the words *world view*, *racial socialization*, discovering the lack of, even the awareness of the terms existence. Institutions must become better equipped to engage students in terminology through instruction, and/or, communities must be willing to make the necessary sacrifices to reclaim their youth by engaging in serious, contemplative thought which will result in development of after-school and/or weekend focused activities for parents and children.

Race is culturally constructed, and as a social construct, partitioned into categories: historical, social, political, and economic; therefore, race is a social phenomenon as opposed to biological phenomenon. The framework for understanding the multiplicity of racial socialization messages and practices used by Black parents were proposed by Boykin & Toms (1985). They argued Blacks must simultaneously negotiate at least three (3) distinctive realms of experience, a phenomenon called, *triple quandary*. The realms, *mainstream experience*, *minority experience*, and *cultural experience* guide

Blackamerican parents' child rearing practices that are used to socialize children to navigate and successfully operate in each of the realms. Each realm plays an invaluable role in the racial socialization process (Coard & Sellers, 2005).

The mainstream focus on promoting the goals, values, and influences of the dominant culture, (i.e., the goals of White, middle-class), all Blackamerican parents participate in some aspect of mainstream American culture; therefore, making it necessary for Black children to be prepared to negotiate this reality by conveying those things which transcend race, e.g., qualities such as honesty, confidence, ambition, and respect, which are independent of race, and has an emphasis on universal human values of self-development, life skills, morality, equality, and peaceful coexistence (Spencer, 1987).

The minority experience realm of the *triple quandary* negotiated by Blackamericans involves ways of promoting awareness of and preparation to cope with minority status (Boykin, 1986; Boykin & Ellison, 1995). The minority experience highlights preparation of Black children for the oppressive environment which Blacks live, preparation for a non-supportive world, instructing how to survive and cope with racism, discrimination, and prejudging based on color of skin. Many Black parents will point to the need for their children to understand the social, economic, and political forces impinging on racial equality in order to enhance their children's ability to cope with the realities associated with being Black in America (Coard & Sellers, 2005).

Cultural experiences refer to cultural customs, values, and traditions (i.e., styles, motifs, and patterns of behavior) unique to African descent. The core character of these

expressions is linked to a traditional West African cultural ethos through reciting proverbs and storytelling about historical events and figures (Nobles, 1976). The messages of Black Cultural experiences can be both negative and positive; they can encompass pride in one's racial and cultural history, as well as shame as the result of *internalized* racism. The teachings of Social Darwinists' during the Reagan administration on America's social policy toward Blacks, emphasized Blackamericans' denial of the psychological, social, and physical effects of slavery and disavowal of authenticity of Black culture (Murray, 1984). Blackamerican parents' success in socialization of their children on these matters, i.e., not denying the psychological, social and physical effects of slavery as Moynihan (1965) suggested in the labor report, will play a valuable role in assisting Blackamerican children in forming a perception, correct perception, which will last during the life cycle.

Racial socialization plays an important role in child and family outcomes which are viewed as significant components to initiatives and policies directed at understanding the diversity of family along racial and ethnic lines. Understanding racial socialization as indigenous protective factors of individuals, families and communities of color can play a key role in the elimination of racial and ethnic disparities in physical and mental health outcomes. It has been noted that many Black families no longer reside in close proximity to one another; there is a sense of community at an abstract level, a collective understanding of cohesion and belonging to Black Americans, despite differences in ethnicity and cultural practices. Weber (1958) observes the sense of community derived from common political and social experiences and goals compared to our current

measures of community and neighborhood characteristics are not sensitive to assessing the true issues.

A review of the literature has opened the door to future research possibilities impacted by education and racial socialization messages. Coard and Sellers (2005) state racial socialization has primarily operationalized as a *unidirectional phenomenon* as opposed to a *dichotomous phenomenon*. Most of the current research has focused exclusively on the messages Black parents give their children regarding the meaning of being Black. According to Coard, Wallace, Stevenson, and Miller-Brotman (2004) racial socialization messages are conveyed one of three ways: (a) *verbal communications*; (b) *exposure*; and, (c) *modeling*. It is the third focus, *modeling*, which is of special interest to this proposed correlational study.

#### *Future research for world view*

Mosley-Howard and Evans (2000) observe that the Black family has been the subject of numerous studies in an attempt to understand its structure, survival, and personal relationships. Many of the studies were focused on the perceived pathology; perceived dysfunctional nature of Black family life. Moynihan (1965) cited three significant weaknesses of the Black family: (1) its instability, (2) the number of illegitimate children it produces, and (3) its matriarchal structure. Black families not structured according to White thought were labeled pathological, comprised of perceived abnormalities of structure and function (Myers, 1996).

Contemporary study of Black family life differs from the historical deficit-oriented, deficiency-oriented model, to a focus on the cultural and indigenous strength of

the Black family (Mosley-Howard & Evans, 2000). Proper understanding of how the process of *racial socialization is a negotiation of the Afro-cultural realms of psychological experience with mainstream cultural views is definitely needed.* Paris (2004) writes Africans and Blacks share a common world view which comprises a cosmological whole and unites all of life in and among the realms of spirit, history, and nature. Sobel (1988) affirms slavery on the North American mainland forced first and second generation Africans being to develop an *Enslaved African world view* to cope with the changes being experienced in the new land. The characteristics of the new developed world view are summarized in the following table:

ENSLAVED AFRICAN WORLD VIEW
The significance of individualism compared to communal interests
Inclusion of dichotomous language.
The struggle of values
Reversal of thoughts
Development of a New World Understanding

Paris (2004) observes how Africans wove various African meanings into new cultural forms through creative processes of improvisation, practices which have been defined as *analogous* to the African and Black experiences in America.

Blackamerican culture is highly influenced by African values which emphasize collectivity, sharing, obedience to authority, beliefs in spirituality, and respect for others, and economic conditions and cultural tradition of many Black households are three generational (Hill, 1971; Strom, Carter, & Schmidt, 2004; Tauriac & Scruggs, 2006). Mbitu (1989) argues the original Afro-cultural realm highlighted cultural themes and values based on West African world view and related experiences and practices, and many African traditions underwent changes, i.e., developed an *Enslaved African world*



view by combining various European cultural forms to transmit African values. Peters (1985) concludes parents in the socialization of values, are major agents of socialization toward the identified cultural themes and Arnett (1995) declares parents promote, monitor, and sustain the cultural-based values children come to prefer. Parents are the next logical choice in discerning the source of Black students' preferences for cultural thematic behaviors which continue through adulthood, even up to what is known as old age (Lesane, 2002; Tyler et al., 2005).

The *Africentric Theory* and *Family Systems Theory* derives from the study of the connection between Africa and American influences on Black beliefs, traditions, practices, and values in history (Akbar, 1984). The African world view purports Blacks have retained to some degree, notions of (a) collectivism: valuing group identity and belonging above individualism; (b) kinship bonds: the development of family like relationships with others outside the biological family; (c) spiritualism: valuing of a Supreme Being and being grounded and guided by that principle belief; (d) role flexibility: shared and changing roles as needed by family; (e) indigenous social support: help-seeking sought from within the community and, (f) diunital views of the world: integrating elements in life and striving for balance, not dichotomizing integrating notions of material and spiritual, masculine and feminine forces. It is the degree to which Black families adhere to African world view and the degree of acculturation within the majority culture becomes critical in any examination of the Black family in America (Tyler et al., 2005). A serious dialogue must be developed and maintained relative to the significance of the role of an individual's world view in determination of one's destiny.



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## Appendix A

### *MENYWEATHER-WOODS DEATH ANXIETY RESEARCH SURVEY*

# Menyweather-Woods Death Anxiety Research Survey

**Form ID: Begin with # 00001 - # 00500**

**DIRECTIONS: PLEASE MARK YOUR ANSWER. CHOOSE THE BEST ANSWER FOR QUESTIONS.**

Personal Information Needed:

**Age**

19-35 \_\_\_\_\_

36-52 \_\_\_\_\_

52-64 \_\_\_\_\_

65 or older \_\_\_\_\_

**Income**

0 - \$19,999.00 \_\_\_\_\_

20,000 - 39,999.00 \_\_\_\_\_

40,000 - 59,999.00 \_\_\_\_\_

Above \$60,000.00 \_\_\_\_\_

**Education**

High School Graduate \_\_\_ Y \_\_\_ N

Attended or Graduated from College \_\_\_ Y \_\_\_ N

Attended or Graduated from Votechnical School \_\_\_ Y \_\_\_N

**Birth Place**

Urban \_\_\_\_\_

Rural \_\_\_\_\_

**Present Residence**

Urban \_\_\_\_\_

Rural \_\_\_\_\_

DIRECTIONS: PLEASE READ THE FOLLOWING QUESTIONS AND RESPOND WITH YOUR BEST ANSWER.

*Strongly – Agree – Undecided - Disagree – Strongly Disagree*

(1) It was difficult to eradicate African culture

from slaves brought to America.

☐☐☐☐☐

(2) Slaves retained African dance, as the

African Ring Shout.

☐☐☐☐☐

(3) I listen to Black Music more than White

Music.

☐☐☐☐☐

(4) The issues of race and color are deeply

rooted in the American culture.

☐☐☐☐☐

(5) The city needs a Black-owned Radio

Station.

☐☐☐☐☐

(6) The person I admire the most is a Black.

☐☐☐☐☐

(7) I was taught not to trust White people.

☐☐☐☐☐

(8) I feel more comfortable around Blacks

than Whites.

☐☐☐☐☐

(9) Most educational tests, for example, the

SAT, ACT, are considered culturally-biased.

☐☐☐☐☐

(10) I have been taught to trust Blacks more

than Whites.

☐☐☐☐☐

(11) Some older Black women know a great deal

about giving birth and medical remedies.

☐☐☐☐☐

(12) I was taught to speak to Black people I pass

on the Streets.

☐☐☐☐☐

(13) Most of my friends are Blacks.

☐☐☐☐☐

(14) I live or have lived in predominate Black

neighborhood.

☐☐☐☐☐

(15) I was taught to respect people not because

they earn it, but they were created by God.

☐☐☐☐☐

(16) I attended an all-Black High School.

☐☐☐☐☐

(17) I was taught a child should never call an adult by their first name, even if the adult

tells you do so.

☐☐☐☐☐

(18) Double-consciousness still exists in the

Blackamerican Community.

☐☐☐☐☐

(19) I read, or have read, *Jet* or *Ebony*

magazines.

☐☐☐☐☐

(20) After 400 years, White people still doesn't

know nor understand Black people.

☐☐☐☐☐

(21) The biggest insult is to insult someone's

Mother.

☐☐☐☐☐

(22) I was taught about my culture history in

public schools.

☐☐☐☐☐

(23) I understand how important community it

compared to self-fulfillment.

☐☐☐☐☐

(24) Diverse thought has always existed in the

Blackamerican Community.

☐☐☐☐☐

(25) The lyrics of Rappers are to be blamed for

the violence in the Black Community.

☐☐☐☐☐

(26) I was taught about my culture history in

public schools.

☐☐☐☐☐

(27) The plight of the Black Community is very

important to me.

☐☐☐☐☐

(28) I have been taught the importance in

knowing myself and understanding others.

☐☐☐☐☐

(29) I attended an all-Black grade school.

☐☐☐☐☐

(30) I am "Black" and I am 'Proud" as James

Brown wrote!

☐☐☐☐☐

(31) Blackamerican families are stronger than

society depicts and write about.

☐☐☐☐☐

(32) Rappers sing for justice, for themselves and

for the Blackamerican community.

☐☐☐☐☐

(33) Blacks must develop a sense of dignity,

consciousness, and pride.

☐☐☐☐☐



(34) Blacks should take interest in the work of  
Black writers, artists, and musicians.

☐☐☐☐☐

(35) I attempt to watch all television shows  
dominated by Black casts.

☐☐☐☐☐

(36) It is correct for Black people in this country  
and around the world to call themselves  
Africans.

☐☐☐☐☐

(37) Blacks should try to fight the American  
emphasis on the superiority of everything  
White.

☐☐☐☐☐

(38) Exposure to different cultures, people, and  
situations was a major part of my  
upbringing.

☐☐☐☐☐

(39) I was socialized to maintain a positive  
perspective about myself and the Black  
Community.

☐☐☐☐☐

(40) Blacks should feel close enough to other  
Blacks to regard them as Brothers & Sisters.

☐☐☐☐☐

(41) It was always stressed in my upbringing  
that life is not always equal and fair,  
especially if you are Black.

☐☐☐☐☐

(42) The traditions and life values of my family  
and ethnic cultural group were stressed  
during my upbringing.

☐☐☐☐☐

(43) Blacks should try to learn more about  
Africa, its people, culture, and language.

☐☐☐☐☐

(44) My family life experiences have prepared  
me to deal with a world that does not  
always treat Blacks as equals to Whites.

☐☐☐☐☐

(45) My parents expressed the importance of  
race and of trying to get ahead in life.  
(

☐☐☐☐☐

46) Individualism is more important to me than being part of the group.

☐☐☐☐☐

(47) Competition is a trait all children should have.

☐☐☐☐☐

(48) I want older members of my family to live with me.

☐☐☐☐☐

(49) I prefer to read books about my heritage.

☐☐☐☐☐

(50) Rhythm with nature is one factor which affects my mental health.

☐☐☐☐☐

(51) I have social responsibility for others in my own race.

☐☐☐☐☐

(52) By working hard, I can improve my status in society.

☐☐☐☐☐

(53) Poor self-concept is due to lack of personal motivation.

☐☐☐☐☐

(54) Individual accomplishments are more important to me.

☐☐☐☐☐

(55) It is important to me to be more like others in my group.

☐☐☐☐☐

(56) Controlling nature is an important accomplishment to me.

☐☐☐☐☐

(57) My work must be enjoyable in order for me to appreciate it.

☐☐☐☐☐

(58) I prefer to have stories told to me about my heritage.

☐☐☐☐☐

(59) My ethnic or racial group's accomplishment is more important to me.

☐☐☐☐☐

(60) My resources are shared with others in my ethnic community.

☐☐☐☐☐

(61) My career should contribute to my ethnic/social group.

☐☐☐☐☐

(62) The more wealth people accumulate the farther apart they become from friends.

☐☐☐☐☐

**(63) I fear dying a painful death.**

☐☐☐☐☐

(64) Not knowing what is beyond death troubles me.

☐☐☐☐☐

(65) I was taught not to be afraid of death.

☐☐☐☐☐

(66) I am confident there is an afterlife.

☐☐☐☐☐

(67) I am not afraid of dead bodies in caskets.

☐☐☐☐☐

(68) I was taken to funerals as a child.

☐☐☐☐☐

(69) My faith causes me not to worry about death.

☐☐☐☐☐

(70) Grieving is a natural part of the death process.

☐☐☐☐☐

(71) Without spiritual faith, grieving can get out of control.

☐☐☐☐☐

(72) I believe a "wake" or "setup" is still needed to show proper respect to the deceased.

☐☐☐☐☐

(73) I do not believe in "wakes" or "setups" because it is like having a double funeral.

☐☐☐☐☐

(74) The passing of a loved one should be celebrated.

☐☐☐☐☐

(75) After watching the body of Medger Evans exhumed, and it had not decomposed, it affirmed my belief in Black-owned Funeral homes.

☐☐☐☐☐

(76) It doesn't matter if one's body is cremated.

☐☐☐☐☐

(77) The total isolation of death is frightening to me.

☐☐☐☐☐

(78) I will leave careful instructions about how things should be done after I am gone.

☐☐☐☐☐

(79) What happens to my body after I die does not bother me.

☐☐☐☐☐

**(80) Death is no doubt a grim experience.**

☐☐☐☐☐

(81) The prospect of my own death brings anxiety.

☐☐☐☐☐

(82) I avoid thinking about death at any costs.

☐☐☐☐☐

(83) I believe I will go to heaven when I die.

☐☐☐☐☐

(84) Death will bring an end to all my troubles.

☐☐☐☐☐

(85) Death is natural part of living and cannot be avoided.

☐☐☐☐☐

(86) The finality of death frightens me.

☐☐☐☐☐

(87) Death is an entrance to a place of ultimate peace (satisfaction).

☐☐☐☐☐

(88) Death is an escape from this terrible world.

☐☐☐☐☐

(89) Whenever thoughts about death come, I ignore them.

☐☐☐☐☐

(90) Death is deliverance from pain and suffering.

☐☐☐☐☐

(91) I always try not to think about death.

☐☐☐☐☐

(92) I believe there is a much better place than this world, called heaven or paradise.

☐☐☐☐☐

(93) Death is a natural part of life.

☐☐☐☐☐

(94) Death is a union with the Creator and Eternal Bliss.

☐☐☐☐☐

(95) Death brings the promise of a new and glorious life.

☐☐☐☐☐

(96) I would neither fear death nor welcome it.

☐☐☐☐☐

(97) I have an intense fear of death.

☐☐☐☐☐

(98) I avoid thinking about death at all costs.

☐☐☐☐☐

(99) The subject of life after death disturbs me greatly.

☐☐☐☐☐

(100) The fact that death means the end of life as I know it frightens me.

☐☐☐☐☐

(101) I look forward to a reunion with my loved ones after I die.

☐☐☐☐☐

(102) I understand death as a relief from earthly suffering.

☐☐☐☐☐

(103) Death is simply a part of the process called living.

☐☐☐☐☐

(104) Death is a passage to an eternal and blessed place.

☐☐☐☐☐

(105) I try to have nothing to do with  
the subject of death.

☐☐☐☐☐

(106) Death offers a wonderful release of  
the soul.

☐☐☐☐☐

(107) One thing that gives me comfort in  
facing death is my belief in the afterlife.

☐☐☐☐☐

(108) I see death as a relief from the  
burden of this life.

☐☐☐☐☐

(109) I look forward to life after death.

☐☐☐☐☐

(110) I am worried about not knowing what happens after death.

☐☐☐☐☐

(111) Death is neither good nor bad.

☐☐☐☐☐

(112) The uncertainty of not knowing  
what happens after death worries me.

☐☐☐☐☐

**(113) I believe in the Holy Ghost.**

☐☐☐☐☐

(114) I like Gospel Music.

☐☐☐☐☐

(115) I believe in Heaven and Hell.

☐☐☐☐☐

(116) The Black Church is the heart of  
the Black Community.

☐☐☐☐☐

(117) Christianity in America fostered  
beliefs in racial inferiority and racial  
superiority.

☐☐☐☐☐

(118) The Black Church is the guardian of  
Blackamerican Culture.

☐☐☐☐☐

(119) The Black Church has contributed  
significantly to the struggle for Black Liberation.

☐☐☐☐☐

(120) Popular Black Music Icons were often trained in the Black Church prior to the beginning of the 1990s.

☐☐☐☐☐

(121) Blackamerican youth started living outside the influence of the Black Church during the latter half of the 1980s.

☐☐☐☐☐

(122) I am or have been an active member of an historic Black Church.

☐☐☐☐☐

(123) I have never been a member of an traditional Black Church.

☐☐☐☐☐

(124) Black Religion speaks to God's involvement in human history.

☐☐☐☐☐

(125) Negro Spirituals are not songs of hate; they are not songs of revenge.

☐☐☐☐☐

APPENDIX B  
*WORLDVIEW CASES*  
*AND*  
*RACIAL SOCIALIZATION CASES*



ANSWER GRID FOR SURVEY SELECTIONS:  
0=STRONGLY DISAGREE, 1=DISAGREE; 2=UNDECIDED;3=AGREE;4=STRONGLY AGREE

BAT9	BAT10	TM1	TM2	TM3	TM4	TM5	TM6	TM7	TM8
4	4	4	4	4	4	0	0	2	0
4	4	4	4	4	4	3	4	2	3
	4	4	4	4	4	0	0	2	2
4	2	4	4	4	4	4	4	4	1
3	3	4	4	3	4	1	4	2	3
4	0	4	4	4	4	0	4	2	0
2	3	4	4	3	2	1	2	2	1
3	1	4	3	4	4	0	4	0	0
0	0	4	4	4	0	4	4	4	1
4	4	4	4	4	1	4	4	1	4
4	4	4	4	4	4	0	2	1	0
3	4	4	4	4	4	3	4	3	3
4	4	4	3	4	4	1	3	2	3
4	4	4	4	3		4	2	0	3
4	3	4	3	4	4	3	3	2	4
3	1	4	3	2	3	3	4	3	3
4	4	4	4	4	4	0	2	4	0
2	4	4	2	2	4	0	4	1	3
3	3	4	2		3		3	4	4
1	3	4	4	4	4	1	2	3	2
4	4	4	4	4	4	0	0	2	0
4	4	4	4	4	4	3	4	2	3
	4	4	4	4	4	0	0	2	2
4	2	4	4	4	4	4	4	4	1
3	3	4	4	3	4	1	4	2	3
4	0	4	4	4	4	0	4	2	0
2	3	4	4	3	2	1	2	2	1
3	1	4	3	4	4	0	4	0	0
0	0	4	4	4	0	4	4	4	1
4	4	4	4	4	1	4	4	1	4
4	4	4	4	4	4	0	2	1	0
3	4	4	4	4	4	3	4	3	3
4	4	4	3	4	4	1	3	2	3
4	4	4	4	3		4	2	0	3
4	3	4	3	4	4	3	3	2	4
3	1	4	3	2	3	3	4	3	3
4	4	4	4	4	4	0	2	4	0
2	4	4	2	2	4	0	4	1	3
3	3	4	2		3		3	4	4

ANSWER GRID FOR SURVEY SELECTIONS:  
0=STRONGLY DISAGREE, 1=DISAGREE; 2=UNDECIDED;3=AGREE;4=STRONGLY AGREE

TM9	TM10	TAS1	TAS2	TAS3	TAS4	TAS5	TAS6	TAS7	TAS8
0	4	4	4	4	4	0	0	4	4
3	3	3	4	4	1	1	1	3	3
2	4	4	4	4	4	0	4	4	4
1	4	4	1	2	4	1	4	2	4
3	3	3	4	4	3	1	4	4	4
0	2	0	0	0	4	0	3	0	4
1	2	2	3	3	3	1	1	1	3
0	2	0	4	1	4	4	1	4	4
1	3	0	2	4	3	1	3	4	4
4	4	4	4	4	1	4	4	4	3
0	4	3	3	1	4	0	4	4	4
3	3	4	4	4	4	1	3	3	4
3	1	3	1	1	3	1	1	3	3
3	3	3	4	2	1	3	4	1	4
4	3	2	4	3	3	2	1	4	4
3	4	1	3	4	1	1	1	3	4
0	3	3	1	1	3	0	3	2	4
3	3	2	4	4	2	1	1	2	3
4	4	1	1	4	2	4	3	2	3
2	3	3	4	4	3	0	1	3	4
0	4	4	4	4	4	0	0	4	4
3	3	3	4	4	1	1	1	3	3
2	4	4	4	4	4	0	4	4	4
1	4	4	1	2	4	1	4	2	4
3	3	3	4	4	3	1	4	4	4
0	2	0	0	0	4	0	3	0	4
1	2	2	3	3	3	1	1	1	3
0	2	0	4	1	4	4	1	4	4
1	3	0	2	4	3	1	3	4	4
4	4	4	4	4	1	4	4	4	3
0	4	3	3	1	4	0	4	4	4
3	3	4	4	4	4	1	3	3	4
3	1	3	1	1	3	1	1	3	3
3	3	3	4	2	1	3	4	1	4
4	3	2	4	3	3	2	1	4	4
3	4	1	3	4	1	1	1	3	4
0	3	3	1	1	3	0	3	2	4
3	3	2	4	4	2	1	1	2	3
4	4	1	1	4	2	4	3	2	3

ANSWER GRID FOR SURVEY SELECTIONS:  
0=STRONGLY DISAGREE, 1=DISAGREE; 2=UNDECIDED;3=AGREE;4=STRONGLY AGREE

TAS9	TAS10	WV1	WV2	WV3	WV4	WV5	WV6	WV7	WV8
4	4	4	2	0	4	4	4	4	0
4	2	3	3	3	0	3	3	3	2
4	4	4	2		4	4	4	0	
1	4	0	4	4	4	0	2	4	0
3	4	3	4	3	4	3	3	4	3
0	4	4	1	0	0	4	4	4	0
3	1	3	2	3	3	3	2	3	1
1	4	4	2	3	4	4	3	4	4
4	0	0	4	1	0	0	4	0	1
4	4	1	3	3	4	1	3	3	3
4	3	1	4	4	0	0	3	4	1
4	4	0	4	4	0	0	4	4	1
4	4	3	3	2	4	3	3	4	1
2	1	1	3	0	3	4	2	4	2
4	3	3	4	3	1	2	4	4	3
4	4	3	3	3	2	3	4	3	1
2	4	0	3	3	4	0	2	4	0
2	4	2	3	2	3	1	3	3	1
1	3	4	3	2	4	4	1	4	3
4	1	3	3	3	0	3	4	4	0
4	4	4	2	0	4	4	4	4	0
4	2	3	3	3	0	3	3	3	2
4	4	4	2	3	4	4	4	0	2
1	4	0	4	4	4	0	2	4	0
3	4	3	4	3	4	3	3	4	3
0	4	4	1	0	0	4	4	4	0
3	1	3	2	3	3	3	2	3	1
1	4	4	2	3	4	4	3	4	4
4	0	0	4	1	0	0	4	0	1
4	4	1	3	3	4	1	3	3	3
4	3	1	4	4	0	0	3	4	1
4	4	0	4	4	0	0	4	4	1
4	4	3	3	2	4	3	3	4	1
2	1	1	3	0	3	4	2	4	2
4	3	3	4	3	1	2	4	4	3
4	4	3	3	3	2	3	4	3	1
2	4	0	3	3	4	0	2	4	0
2	4	2	3	2	3	1	3	3	1
1	3	4	3	2	4	4	1	4	3

ANSWER GRID FOR SURVEY SELECTIONS:  
0=STRONGLY DISAGREE, 1=DISAGREE; 2=UNDECIDED;3=AGREE;4=STRONGLY AGREE

WV9	WV10	WV11	WV12	WV13	WV14	WV15	WV16	WV17	DA1
4	4	0	4	4	0	4	4	4	4
2	4	4	4	3	4	4	4	2	3
4	4	4	0	2		4	4	4	4
1	4	4	2	4	2	4	4	4	4
2	2	4	3	2	3	4	3	2	3
0	4	1	0	2	0	4	4	2	0
1	2	3	4	1	2	2	3	2	3
1	3	3	1	4	1	4	4	3	1
0	4	4	1	1	2	0	0	4	4
4	4	3	1	3	4	3	0	4	4
3	4	4	4	3	4	3	4	4	4
4	4	4	4	3	4	4	4	4	4
2	3	4	2	3	3	2	2	4	4
3	4	1	0	2	4				4
2	4	4	4	4	3	4	4	3	3
2	4	3	4	2	4	3	3	3	2
2	3	3	1	1	1	3	4	3	4
1	4	4	4	2	2	2	3	4	3
1	2	3	2	1	3	3	2	1	1
2	4	4	4	0	4	3	3	3	3
4	4	0	4	4	0	4	4	4	4
2	4	4	4	3	4	4	4	2	3
4	4	4	0	2		4	4	4	4
1	4	4	2	4	2	4	4	4	4
2	2	4	3	2	3	4	3	2	3
0	4	1	0	2	0	4	4	2	0
1	2	3	4	1	2	2	3	2	3
1	3	3	1	4	1	4	4	3	1
0	4	4	1	1	2	0	0	4	4
4	4	3	1	3	4	3	0	4	4
3	4	4	4	3	4	3	4	4	4
4	4	4	4	3	4	4	4	4	4
2	3	4	2	3	3	2	2	4	4
3	4	1	0	2	4				4
2	4	4	4	4	3	4	4	3	3
2	4	3	4	2	4	3	3	3	2
2	3	3	1	1	1	3	4	3	4
1	4	4	4	2	2	2	3	4	3
1	2	3	2	1	3	3	2	1	1

ANSWER GRID FOR SURVEY SELECTIONS  
0=STRONGLY AGREE; 1=AGREE; 2=UNDECIDED; 3=DISAGREE; 4=STRONGLY  
DISAGREE

DA2	DA3	DA4	DA5	DA6	DA7	DA8	DA9	DA10	DA11
4	4	4	4	4	3	4	0	4	2
2	3	4	4	4	4	0	2	3	2
4	4	4	3	4	1	4	2	2	1
2	4	4	4	2	4	2	4	2	2
4	3	3	4	4	3	3	4	3	2
4	4	4	4	0	0	0	4	2	4
2	3	3	3	2	2	2	3	2	3
3	4	1	3	4	1	2	4	1	1
0	4	1	1	4	0	1	3	4	4
4	3	4	1	4	4	1	4	1	3
4	4	4	2	3	1	1	3	1	4
1	4	4	1	4	2	3	3	4	4
3	4	4	4	2	3	4	3	3	3
1	3	4	1	3				0	
3	3	4	4	2	3	1	4	3	4
2	3	3	4	2	3	4	3	2	3
2	4	4	4	3	4	4	4	3	3
1	3	3	4	4	3	4	3	1	3
2	4	4	1	2	1	2	3	1	
3	3	3	3	4	1	3	3	2	3
4	4	4	4	4	3	4	0	4	2
2	3	4	4	4	4	0	2	3	2
4	4	4	3	4	1	4	2	2	1
2	4	4	4	2	4	2	4	2	2
4	3	3	4	4	3	3	4	3	2
4	4	4	4	0	0	0	4	2	4
2	3	3	3	2	2	2	3	2	3
3	4	1	3	4	1	2	4	1	1
0	4	1	1	4	0	1	3	4	4
4	3	4	1	4	4	1	4	1	3
4	4	4	2	3	1	1	3	1	4
1	4	4	1	4	2	3	3	4	4
3	4	4	4	2	3	4	3	3	3
1	3	4	1	3				0	
3	3	4	4	2	3	1	4	3	4
2	3	3	4	2	3	4	3	2	3
2	4	4	4	3	4	4	4	3	3
1	3	3	4	4	3	4	3	1	3
2	4	4	1	2	1	2	3	1	

ANSWER GRID FOR SURVEY SELECTIONS  
0=STRONGLY AGREE; 1=AGREE; 2=UNDECIDED; 3=DISAGREE; 4=STRONGLY  
DISAGREE

DA12	DA13	DA14	DA15	DA16	DA17	FD1	FD2	FD3	FD4
4	4	4	4	4	0	0	4	4	4
3	3	3	1	2	3	3	3	2	2
4	4	4	4	4	4	4	0	4	4
2	3	4	1	1	4	4	2	2	4
3	3	4	1	2	4	4	3	3	3
4	0	0	0	2	4	4	4	2	4
3	2	1	1	2	3	3	3	2	2
4	3	4	1	1	1	4	1	1	1
0	1	4	0	0	4	4	4	3	2
4	4	3	0	2	3	3	2	2	1
4	4	1	1	1	1	1	4	4	4
4	4	1	1	4	0	4	4	4	4
1	1	2	1	2	3	4	3	1	3
4	2	3	4	4	3	4	3	3	3
3	4	2	4	2	4	4	4	2	3
1	4	1	2	4	2	4	3	3	3
4	4	1	0	2	1	3	3	3	1
4	4	4	3	1	1	3	2	1	3
2	1	3	3	1	3	3	0	1	1
4	2	2	1	2	3	3	3	3	2
4	4	4	4	4	0	0	4	4	4
3	3	3	1	2	3	3	3	2	2
4	4	4	4	4	4	4	0	4	4
2	3	4	1	1	4	4	2	2	4
3	3	4	1	2	4	4	3	3	3
4	0	0	0	2	4	4	4	2	4
3	2	1	1	2	3	3	3	2	2
4	3	4	1	1	1	4	1	1	1
0	1	4	0	0	4	4	4	3	2
4	4	3	0	2	3	3	2	2	1
4	4	1	1	1	1	1	4	4	4
4	4	1	1	4	0	4	4	4	4
1	1	2	1	2	3	4	3	1	3
4	4	4	0	0	2	3	1	3	2
3	4	2	4	2	4	4	4	2	3
1	4	1	2	4	2	4	3	3	3
4	4	1	0	2	1	3	3	3	1
4	4	4	3	1	1	3	2	1	3
2	1	3	3	1	3	3	0	1	1

ANSWER GRID FOR SURVEY SELECTIONS  
0=STRONGLY AGREE; 1=AGREE; 2=UNDECIDED; 3=DISAGREE; 4=STRONGLY  
DISAGREE

FD5	FD6	FD7	DAVOID 1	DAVOID 2	DAVOID 3	DAVOID 4	DAVOID 5	NAACPT 1	NAACPT 2
4	0	4	4	4	4	4	4	4	4
3	2	2	0	2	4	1	1	0	2
4	4	4	4	4	4	4	4	4	4
3	2	0	2	4	0	4	4	4	4
2	3	1	2	3	3	2	2	3	3
4	2	0	4	2	4	0	4	2	4
3	2	1	2	2	1	2	2	3	1
1	1	2	1	1	3	1	1	1	4
4	2	4	0	4	4	0	3	1	2
3	4	4	1	1	1	0	1	1	4
4	2	4	1	4	4	2	1	1	4
4	4	4	0	2	4	4	0	0	4
4	2	2	4	4	4	2	3	3	2
3	1	5	2	4	4	2	3	3	2
4	2	1	3	4	0	4	3	3	3
0	3	2	2	3	1	1	3	1	4
4	3	2	1	3	1	4	1	3	2
3	0	1	3	2	4	4	2	2	4
4	1	1	3	2	3	2	1	1	3
2	2	3	1	3	1	2	1	1	4
4	0	4	4	4	4	4	4	4	4
3	2	2	0	2	4	1	1	0	2
4	4	4	4	4	4	4	4	4	4
3	2	0	2	4	0	4	4	4	4
2	3	1	2	3	3	2	2	3	3
4	2	0	4	2	4	0	4	2	4
3	2	1	2	2	1	2	2	3	1
1	1	2	1	1	3	1	1	1	4
4	2	4	0	4	4	0	3	1	2
3	4	4	1	1		0	1	1	4
4	2	4	1	4	4	2	1	1	4
4	4	4	0	2	4	4	0	0	4
4	2	2	4	4	4	2	3	3	2
4	0	3	0	3	0	0	4	3	2
4	2	1	3	4	0	4	3	3	3
0	3	2	2	3	1	1	3	1	4
4	3	2	1	3	1	4	1	3	2
3	0	1	3	2	4	4	2	2	4
4	1	1	3	2	3	2	1	1	3

ANSWER GRID FOR SURVEY SELECTIONS  
0=STRONGLY AGREE; 1=AGREE; 2=UNDECIDED; 3=DISAGREE; 4=STRONGLY  
DISAGREE

NAACPT 3	NAACPT 4	NAACPT 5	AACCP 1	AACCP 2	AACCP 3	AACCP 3	AACCP 4	AACCP 5	AACCP 6
4	4	4	4	4	4	4	4	4	4
2	2	4	0	0	0	0	2	2	4
<b>3</b>	<b>4</b>	<b>4</b>	<b>4</b>	<b>4</b>	<b>4</b>	<b>4</b>	<b>4</b>	<b>4</b>	<b>4</b>
4	2	2	0	1	2	0	4	4	4
3	3	3	1	1	0	1	4	3	4
0	4	2	4	4	4	2	4	4	4
2	1	3	1	1	1	2	2	2	3
1	1	2	1	1	2	1	4	2	1
1	1	4	1	1	1	1	2	1	4
4	4	4	0	0	0	0	4	4	4
2	2	2	1	0	0	0	3	3	3
4	4	0	0	0	0	0	4	4	4
3	2	2	3	4	3	4	3	4	4
3	2	4	2	4	3	1	0	3	4
3	4	4	3	3	3	4	3	3	4
2	3	3	2	3	3	3	3	3	2
4	4	4	2	3	0	1	4	4	4
2	2	3	1	2	3	4	1	3	2
3	1	3	2	4	0	1	1	3	1
4	2	1	0	1	1	1	3	3	4
4	4	4	4	4	4	4	4	4	4
2	2	4	0	0	0	0	2	2	4
		4	4	4	4	4	4	4	4
4	2	2	0	1	2	0	4	4	4
3	3	3	1	1	0	1	4	3	4
0	4	2	4	4	4	2	4	4	4
2	1	3	1	1	1	2	2	2	3
1	1	2	1	1	2	1	4	2	1
1	1	4	1	1	1	1	2	1	4
4	4	4	0	0	0	0	4	4	4
2	2	2	1	0	0	0	3	3	3
4	4	0	0	0	0	0	4	4	4
3	2	2	3	4	3	4	3	4	4
3	2	4	2	4	3	1	0	3	4
3	4	4	3	3	3	4	3	3	4
2	3	3	2	3	3	3	3	3	2
4	4	4	2	3	0	1	4	4	4
2	2	3	1	2	3	4	1	3	2
3	1	3	2	4	0	1	1	3	1
4	2	1	0	1	1	1	3	3	4
4	4	4	4	4	4	4	4	4	4
2	2	4	0	0	0	0	2	2	4
		4	4	4	4	4	4	4	4
4	2	2	0	1	2	0	4	4	4
3	3	3	1	1	0	1	4	3	4
0	4	2	4	4	4	2	4	4	4
2	1	3	1	1	1	2	2	2	3
1	1	2	1	1	2	1	4	2	1
1	1	4	1	1	1	1	2	1	4
4	4	4	0	0	0	0	4	4	4
2	2	2	1	0	0	0	3	3	3
4	4	0	0	0	0	0	4	4	4
3	2	2	3	4	3	4	3	4	4
3	2	4	2	4	3	1	0	3	4
3	4	4	3	3	3	4	3	3	4
2	3	3	2	3	3	3	3	3	2
4	4	4	2	3	0	1	4	4	4
2	2	3	1	2	3	4	1	3	2
3	1	3	2	4	0	1	1	3	1



ANSWER GRID FOR SURVEY SELECTIONS  
0=STRONGLY AGREE; 1=AGREE; 2=UNDECIDED; 3=DISAGREE; 4=STRONGLY  
DISAGREE

AACPT 7	AACPT 8	AACPT 9	AACPT 10	EACPT 1	EACPT 2	EACPT 3	EACPT 4	EACPT 5	EACPT 6
4	4	4	4	4	4	4	4	4	4
2	0	2	1	3	2	0	4	0	2
4	4	4	4	4	4	4	4	4	4
4	1	2	2	2	4	4	4	4	4
4	1	3	3	3	3	2	3	2	4
4	4	4	4	4	4	0	4	0	4
2	1	3	3	2	2	1	3	2	2
2	1	3	3	2	2	1	3	2	2
2	1	2	1	1	2	1	4	1	2
4	0	4	4	4	4	0	0	0	4
3	0	3	3	3	4	1	1	1	3
4	0	4	4	4	4	0	0	0	4
3	4	4	3	2	2	2	3	4	3
3	0	3	2	0	3	4	1	4	3
4	4	3	3	4	2	3	4	4	4
2	3	3	2	3	4	3	2	3	2
3	1	3	4	1	1	4	4	1	3
3	3	2	3	1	2	0	4	1	3
3	3		2	1	4	3	2	2	3
3	1	3	4	3	4	1	3	1	3
4	4	4	4	4	4	4	4	4	4
2	0	2	1	3	2	0	4	0	2
4	4	4	4	4	4	4	4	4	4
4	1	2	2	2	4	4	4	4	4
4	1	3	3	3	3	2	3	2	4
4	4	4	4	4	4	0	4	0	4
2	1	3	3	2	2	1	3	2	2
2	1	3	3	2	2	1	3	2	2
2	1	2	1	1	2	1	4	1	2
4	0	4	4	4	4	0	0	0	4
3	0	3	3	3	4	1	1	1	3
4	0	4	4	4	4	0	0	0	4
3	4	4	3	2	2	2	3	4	3
3	0	3	2	0	3	4	1	4	3
4	4	3	3	4	2	3	4	4	4
2	3	3	2	3	4	3	2	3	2
3	1	3	4	1	1	4	4	1	3
3	3	2	3	1	2	0	4	1	3
3	3		2	1	4	3	2	2	3

ANSWER GRID FOR SURVEY SELECTIONS  
0=STRONGLY AGREE; 1=AGREE; 2=UNDECIDED; 3=DISAGREE; 4=STRONGLY  
DISAGREE

SPB 1	SPB 2	SPB 3	SPB 4	SPB 5	SPB 6	SPB 7	SPB 8	SPB 9	SPB 10
4	4	4	4	4	4	4	4	4	4
2	3	3	3	2	3	3	3	4	1
4	4	4	4	4	4	4	4	4	4
4	4	4	4	2	4	4	4	2	1
2	3	3	3	3	3	4	3	3	1
4	4	4	4	2	4	4	2	1	4
0	2	3	2	2	2	2	2	3	2
3	1	3	3	2	3	2	1	2	3
3	3	2	0	1	0	0	3	3	3
4	4	4	4	4	1	4	4	4	2
4	4	3	4	3	1	3	4	1	4
4	3	4	1	3	3	3	3	3	3
2	4	4	4	2	2	2	2	2	2
2	4	0	3	1	4	0	4	3	1
3	4	3	4	4	4	4	1	4	4
4	3	2	3	2	3	3	2	3	3
4	4	4	4	3	4	4	4	4	4
3	4	1	3	2	4	2	4	1	0
1	3	2	4	1	3	1	3	2	4
4	3	4	3	3	2	4	3	3	2
4	4	4	4	4	4	4	4	4	4
2	3	3	3	2	3	3	3	4	1
4	4	4	4	4	4	4	4	4	4
4	4	4	4	2	4	4	4	2	1
2	3	3	3	3	3	4	3	3	1
4	4	4	4	2	4	4	2	1	4
0	2	3	2	2	2	2	2	3	2
3	1	3	3	2	3	2	1	2	3
3	3	2	0	1	0	0	3	3	3
4	4	4	4	4	1	4	4	4	2
4	4	3	4	3	1	3	4	1	4
4	3	4	1	3	3	3	3	3	3
2	4	4	4	2	2	2	2	2	2
2	4	0	3	1	4	0	4	3	1
3	4	3	4	4	4	4	1	4	4
4	3	2	3	2	3	3	2	3	3
4	4	4	4	3	4	4	4	4	4
3	4	1	3	2	4	2	4	1	0
1	3	2	4	1	3	1	3	2	4

ANSWER GRID FOR SURVEY SELECTIONS  
0=STRONGLY AGREE; 1=AGREE; 2=UNDECIDED; 3=DISAGREE; 4=STRONGLY  
DISAGREE

SPB 11	SPB 12	SPB 13
4	4	4
1	2	3
4	4	4
1	4	2
1	3	1
0	4	0
2	3	3
1	3	3
0	4	4
1	4	4
0	4	4
0	4	3
3	3	2
0	3	4
1	4	1
2	2	3
0	2	1
2	4	2
3	2	3
0	3	4
4	4	4
1	2	3
4	4	4
1	4	2
1	3	1
0	4	0
2	3	3
1	3	3
0	4	4
1	4	4
0	4	4
0	4	3
3	3	2
0	3	4
1	4	1
2	2	3
0	2	1
2	4	2
3	2	3

ANSWER GRID FOR SURVEY SELECTIONS:  
0=STRONGLY DISAGREE, 1=DISAGREE; 2=UNDECIDED;3=AGREE;4=STRONGLY AGREE

BAT9	BAT10	TM1	TM2	TM3	TM4	TM5	TM6	TM7	TM8
1	1	3	3	3	3	3	1	1	2
2	0	1	2	4	4	4	2	1	1
0	2	3	4	4	3	2	3	1	4
1	4	4	3	4	4	4	3	1	3
0	2	4	0	0	4	4	4	0	0
3	3	3	3	3	4	3	4	3	3
1	2	3	3	3	3	3	2	3	3
1	1	1	3	2	1	2	3	1	1
1	1	3	1	2	3	4	2	1	2
1	2	3	3	1	2	2	3	3	3
1	1	1	3	3	3	4	3	1	1
1	2	4	1	3	3	3	2	1	1
1	1	4	4	4	4	3	1	1	0
0	0	2	1	2	0	2	0	0	0
0	1	3	4	4	3	3	3	3	0
1	0	2	4	4	2	3	4	4	3
1	1	1	3	4	2	3	0	0	3
1	1	1	3	2	4	4	3	0	0
0	3	2	4	4	4	1	0	0	0
0	3	4	3	4	4	4	4	4	3
1	1	3	3	3	3	3	1	1	2
2	0	1	2	4	4	4	2	1	1
0	2	3	4	4	3	2	3	1	4
1	4	4	3	4	4	4	3	1	3
0	2	4	0	0	4	4	4	0	0
3	3	3	3	3	4	3	4	3	3
1	2	3	3	3	3	3	2	3	3
1	1	1	3	2	1	2	3	1	1
1	1	3	1	2	3	4	2	1	2
1	2	3	3	1	2	2	3	3	3
1	1	1	3	3	3	4	3	1	1
1	2	4	1	3	3	3	2	1	1
1	1	4	4	4	4	3	1	1	0
0	0	2	1	2	0	2	0	0	0
0	1	3	4	4	3	3	3	3	0
1	0	2	4	4	2	3	4	4	3
1	1	1	3	4	2	3	0	0	3
1	1	1	3	2	4	4	3	0	0
0	3	2	4	4	4	1	0	0	0

ANSWER GRID FOR SURVEY SELECTIONS:  
0=STRONGLY DISAGREE, 1=DISAGREE; 2=UNDECIDED;3=AGREE;4=STRONGLY AGREE

TM9	TM10	TAS1	TAS2	TAS3	TAS4	TAS5	TAS6	TAS7	TAS8
2	2	3	3	2	3	1	3	1	1
2	2	3	3	2	4	3	2	2	2
3	2	4	3	2	4	3	4	2	3
4	2	4	4	4	4	3	4	2	4
4	4	4	4	4	4	4	4	0	4
3	4	3	3	4	1	4	4	3	3
3	3	2	3	3	3	3	2	2	2
1	2	3	3	1	3	1	3	1	2
3	4	4	3	4	4	3	4	0	3
3	0	0	3	0	4	3	3	0	3
3	2	4	4	3	3	3	3	1	3
4	4	4	4	4	4	3	4	1	2
4	4	4	4	4	4	4	3	0	4
4	4	2	4	4	3	2	4	0	2
3	4	4	4	4	4	4	4	0	4
2	3	3	3	3	4	3	3	1	3
2	3	3	3	2	4	4	4	0	3
3	4	0	0	4	4	4	3	1	3
4	3	4	4	3	4	4	3	1	4
4	2	0	4	0	4	2	2	4	2
2	2	3	3	2	3	1	3	1	1
2	2	3	3	2	4	3	2	2	2
3	2	4	3	2	4	3	4	2	3
4	2	4	4	4	4	3	4	2	4
4	4	4	4	4	4	4	4	0	4
3	4	3	3	4	1	4	4	3	3
3	3	2	3	3	3	3	2	2	2
1	2	3	3	1	3	1	3	1	2
3	4	4	3	4	4	3	4	0	3
3	0	0	3	0	4	3	3	0	3
3	2	4	4	3	3	3	3	1	3
4	4	4	4	4	4	3	4	1	2
4	4	4	4	4	4	4	3	0	4
4	4	2	4	4	3	2	4	0	2
3	4	4	4	4	4	4	4	0	4
2	3	3	3	3	4	3	3	1	3
2	3	3	3	2	4	4	4	0	3
3	4	0	0	4	4	4	3	1	3
4	3	4	4	3	4	4	3	1	4

ANSWER GRID FOR SURVEY SELECTIONS:

0=STRONGLY DISAGREE, 1=DISAGREE; 2=UNDECIDED; 3=AGREE; 4=STRONGLY AGREE

TAS9	TAS10	WV1	WV2	WV3	WV4	WV5	WV6	WV7	WV8
3	2	1	1	4	3	1	1	3	4
2	2	2	2	2	2	1	0	2	2
2	2	3	2	2	3	3	2	2	3
4	4	1	4	4	4	3	1	3	4
2	0	0	4	0	4	0	2	2	0
4	3	4	4	3	3	3	3	4	3
3	2	3	2	2	3	3	2	3	1
2	3	1	3	3	1	1	1	2	1
1	2	1	2	4	2	3	1	4	4
2	1	3	1	3	3	3	1	1	3
2	2	1	2	3	1	3	1	3	3
4	3	1	4	4	1	1	1	4	3
1	3	1	3	1	1	0	1	4	2
2	2	1	3	2	3	2	2	4	4
3	3	1	4	4	3	1	1	4	4
2	1	3	4	3	4	3	3	2	3
2	2	3	3	3	4	3	3	2	2
3	2	0	3	1	4	0	1	3	4
4	3	1	3	1	1	0	1	3	0
4	2	4	3	2	4	3	4	2	4
3	2	1	1	4	3	1	1	3	4
2	2	2	2	2	2	1	0	2	2
2	2	3	2	2	3	3	2	2	3
4	4	1	4	4	4	3	1	3	4
2	0	0	4	0	4	0	2	2	0
4	3	4	4	3	3	3	3	4	3
3	2	3	2	2	3	3	2	3	1
2	3	1	3	3	1	1	1	2	1
1	2	1	2	4	2	3	1	4	4
2	1	3	1	3	3	3	1	1	3
2	2	1	2	3	1	3	1	3	3
4	3	1	4	4	1	1	1	4	3
1	3	1	3	1	1	0	1	4	2
2	2	1	3	2	3	2	2	4	4
3	3	1	4	4	3	1	1	4	4
2	1	3	4	3	4	3	3	2	3
2	2	3	3	3	4	3	3	2	2
3	2	0	3	1	4	0	1	3	4
4	3	1	3	1	1	0	1	3	0

ANSWER GRID FOR SURVEY SELECTIONS:  
0=STRONGLY DISAGREE, 1=DISAGREE; 2=UNDECIDED; 3=AGREE; 4=STRONGLY AGREE

WV9	WV10	WV11	WV12	WV13	WV14	WV15	WV16	WV17	DA1
4	1	3	3	3	3	1	1	3	4
4	2	2	2	1	3	2	2	4	2
4	3	2	2	1	3	2	2	3	2
4	1	4	4	4	4	4	4	4	4
4	0	4	2	0	4	4	4	4	4
3	3	4	3	4	4	3	3	4	3
4	2	3	2	3	3	4	3	3	3
3	1	2	1	3	1	2	2	4	2
4	1	4	3	1	4	2	4	4	2
3	3	0	0	0	3	3	1	3	3
3	1	3	3	1	3	1	3	3	3
4	1	4	1	1	3	1	4	4	4
4	1	4	1	1	3	1	3	4	4
4	2	3	2	2	4	2	4	4	4
4	0	3	3	3	4	1	4	4	4
3	2	3	3	3	3	3	3	3	3
3	3	2	0	3	4	3	3	3	2
4	0	4	3	0	4	1	4	4	4
4	0	4	2	1	4	1	3	4	4
4	3	2	2	1	2	3	2	4	2
4	1	3	3	3	3	1	1	3	4
4	2	2	2	1	3	2	2	4	2
4	3	2	2	1	3	2	2	3	2
4	1	4	4	4	4	4	4	4	4
4	0	4	2	0	4	4	4	4	4
3	3	4	3	4	4	3	3	4	3
4	2	3	2	3	3	4	3	3	3
3	1	2	1	3	1	2	2	4	2
4	1	4	3	1	4	2	4	4	2
3	3	0	0	0	3	3	1	3	3
3	1	3	3	1	3	1	3	3	3
4	1	4	1	1	3	1	4	4	4
4	1	4	1	1	3	1	3	4	4
4	2	3	2	2	4	2	4	4	4
4	0	3	3	3	4	1	4	4	4
3	2	3	3	3	3	3	3	3	3
3	3	2	0	3	4	3	3	3	2
4	0	4	3	0	4	1	4	4	4
4	0	4	2	1	4	1	3	4	4

ANSWER GRID FOR SURVEY SELECTIONS:

0=STRONGLY AGREE, 1=AGREE; 2=UNDECIDED; 3=DISAGREE; 4=STRONGLY DISAGREE

DA2	DA3	DA4	DA5	DA6	DA7	DA8	DA9	DA10	DA11
2	1	1	1	1	1	3	3	3	2
2	2	1	1	1	1	2	3	3	2
2	2	3	1	3	3	3	3	3	3
4	4	1	1	1	1	4	4	4	4
4	4	0	0	2	0	4	4	4	4
4	4	3	2	4	3	1	4	4	3
3	3	2	2	2	2	2	2	3	3
2	3	1	1	1	1	2	1	4	2
2	3	1	1	1	1	4	2	3	3
3	3	3	3	3	3	3	2	3	2
3	2	2	1	1	3	2	3	3	3
4	3	1	1	1	1	4	4	4	4
4	1	0	0	0	0	3	3	4	4
4	4	1	2	0	0	3	4	4	4
4	1	1	1	1	1	3	4	4	4
3	2	1	3	1	1	2	3	3	3
2	2	1	3	1	3	3	3	3	2
4	0	0	0	0	0	4	4	4	4
2	3	0	1	0	0	4	4	4	4
2	2	3	4	2	2	2	2	3	2
2	1	1	1	1	1	3	3	3	2
2	2	1	1	1	1	2	3	3	2
2	2	3	1	3	3	3	3	3	3
4	4	1	1	1	1	4	4	4	4
4	4	0	0	2	0	4	4	4	4
4	4	3	2	4	3	1	4	4	3
3	3	2	2	2	2	2	2	3	3
2	3	1	1	1	1	2	1	4	2
2	3	1	1	1	1	4	2	3	3
3	3	3	3	3	3	3	2	3	2
3	2	2	1	1	3	2	3	3	3
4	3	1	1	1	1	4	4	4	4
4	1	0	0	0	0	3	3	4	4
4	4	1	2	0	0	3	4	4	4
4	1	1	1	1	1	3	4	4	4
3	2	1	3	1	1	2	3	3	3
2	2	1	3	1	3	3	3	3	2
4	0	0	0	0	0	4	4	4	4
2	3	0	1	0	0	4	4	4	4



ANSWER GRID FOR SURVEY SELECTIONS:  
0=STRONGLY AGREE, 1=AGREE; 2=UNDECIDED; 3=DISAGREE; 4=STRONGLY DISAGREE

DA12	DA13	DA14	DA15	DA16	DA17	FD1	FD2	FD3	FD4
0	2	2	4	3	3	3	3	3	3
1	2	1	2	2	2	2	1	1	3
1	2	2	2	2	4	2	4	2	4
4	4	4	4	1	3	4	4	4	4
2	4	4	0	4	0	4	0	4	4
3	4	4	3	3	3	4	4	3	4
3	2	3	2	3	3	2	2	3	4
2	2	1	1	2	1	3	1	2	2
1	3	2	3	3	1	3	1	4	4
1	2	2	1	1	3	3	3	2	2
1	3	3	3	3	1	3	3	4	1
1	4	4	3	4	1	2	1	4	4
0	4	4	3	3	0	0	0	4	4
0	2	4	4	3	0	2	1	4	4
1	3	4	4	4	0	0	0	4	4
3	3	3	3	3	1	1	2	3	3
3	2	3	1	2	3	3	3	3	3
0	3	4	4	4	1	0	3	4	4
0	3	2	3	3	1	2	1	1	2
3	2	2	2	2	2	2	2	2	4
0	2	2	4	3	3	3	3	3	3
1	2	1	2	2	2	2	1	1	3
1	2	2	2	2	4	2	4	2	4
4	4	4	4	1	3	4	4	4	4
2	4	4	0	4	0	4	0	4	4
3	4	4	3	3	3	4	4	3	4
3	2	3	2	3	3	2	2	3	4
2	2	1	1	2	1	3	1	2	2
1	3	2	3	3	1	3	1	4	4
1	2	2	1	1	3	3	3	2	2
1	3	3	3	3	1	3	3	4	1
1	4	4	3	4	1	2	1	4	4
0	4	4	3	3	0	0	0	4	4
0	2	4	4	3	0	2	1	4	4
1	3	4	4	4	0	0	0	4	4
3	3	3	3	3	1	1	2	3	3
3	2	3	1	2	3	3	3	3	3
0	3	4	4	4	1	0	3	4	4
0	3	2	3	3	1	2	1	1	2

ANSWER GRID FOR SURVEY SELECTIONS:

0=STRONGLY AGREE, 1=AGREE; 2=UNDECIDED; 3=DISAGREE; 4=STRONGLY DISAGREE

FD5	FD6	FD7	DAVOID 1	DAVOID 2	DAVOID 3	DAVOID 4	DAVOID 5	NAACPT 1	NAACPT 2
2	3	3	3	3	3	3	1	1	2
2	1	3	1	3	3	2	3	1	1
2	2	3	3	4	3	2	1	3	2
4	4	4	4	4	4	4	4	3	4
4	4	4	4	4	4	4	4	4	4
3	3	3	4	4	3	4	3	4	3
3	3	3	3	3	3	2	3	0	3
2	1	2	1	2	3	2	1	1	2
4	3	2	4	2	3	2	2	2	2
2	4	3	4	0	2	3	1	2	2
3	1	3	0	0	3	3	3	1	0
4	2	2	2	2	3	2	3	0	3
4	3	1	4	2	3	4	3	0	3
4	4	4	3	2	2	2	4	0	2
4	4	1	4	4	4	4	4	0	3
3	2	3	3	3	3	3	3	1	3
3	2	4	3	3	3	3	3	1	4
4	3	2	1	4	3	3	4	1	3
3	1	3	1	2	2	0	0	0	4
2	2	3	1	3	4	3	1	1	1
2	3	3	3	3	3	3	1	1	2
2	1	3	1	3	3	2	3	1	1
2	2	3	3	4	3	2	1	3	2
4	4	4	4	4	4	4	4	3	4
4	4	4	4	4	4	4	4	4	4
3	3	3	4	4	3	4	3	4	3
3	3	3	3	3	3	2	3	0	3
2	1	2	1	2	3	2	1	1	2
4	3	2	4	2	3	2	2	2	2
2	4	3	4	0	2	3	1	2	2
3	1	3	0	0	3	3	3	1	0
4	2	2	2	2	3	2	3	0	3
4	3	1	4	2	3	4	3	0	3
4	4	4	3	2	2	2	4	0	2
4	4	1	4	4	4	4	4	0	3
3	2	3	3	3	3	3	3	1	3
3	2	4	3	3	3	3	3	1	4
4	3	2	1	4	3	3	4	1	3
3	1	3	1	2	2	0	0	0	4

ANSWER GRID FOR SURVEY SELECTIONS:

0=STRONGLY AGREE, 1=AGREE; 2=UNDECIDED; 3=DISAGREE; 4=STRONGLY DISAGREE

NAACPT 3	NAACPT 4	NAACPT 5	AACCP T 1	AACCP T 2	AACCP T 3	AACCP T 3	AACCP T 4	AACCP T 5	AACCP T 6
4	4	4	4	4	4	4	4	4	4
4	4	4	4	4	4	4	4	4	4
3	0	4	2	4	1	4	4	1	4
3	3	4	3	3	3	3	3	3	3
3	3	0	0	0	2	0	0	3	1
4	4	4	1	1	1	0	0	1	2
3	3	3	3	3	3	3	3	4	4
4	4	4	2	4	3	4	4	4	3
3	4	4	3	4	3	4	3	4	4
3	3	2	4	2	2	2	2	4	2
4	4	4	3	3	3	3	4	4	4
3	3	3	3	2	4	4	2	4	3
3	4	4	0	4	4	0	4	4	4
1	3	3	0	4	1	4	0	4	4
4	4	4	2	4	4	4	4	4	4
4	4	4	3		3	3	3	2	2
1	3	1	3	3	1	3	1	2	3
4	4	4	3	4	4	4	4	3	4
3	3	3	1	3	3	1	1	1	1
4	3	3	0	1	2	1	4	1	1
4	4	4	4	4	4	4	4	4	4
4	4	4	4	4	4	4	4	4	4
3	0	4	2	4	1	4	4	1	4
3	3	4	3	3	3	3	3	3	3
3	3	0	0	0	2	0	0	3	1
4	4	4	1	1	1	0	0	1	2
3	3	3	3	3	3	3	3	4	4
4	4	4	2	4	3	4	4	4	3
3	4	4	3	4	3	4	3	4	4
3	3	2	4	2	2	2	2	4	2
4	4	4	3	3	3	3	4	4	4
3	3	3	3	2	4	4	2	4	3
3	4	4	0	4	4	0	4	4	4
1	3	3	0	4	1	4	0	4	4
4	4	4	2	4	4	4	4	4	4
4	4	4	3		3	3	3	2	2
1	3	1	3	3	1	3	1	2	3
4	4	4	3	4	4	4	4	3	4
3	3	3	1	3	3	1	1	1	1
4	3	3	0	1	2	1	4	1	1

ANSWER GRID FOR SURVEY SELECTIONS:

0=STRONGLY AGREE, 1=AGREE; 2=UNDECIDED; 3=DISAGREE; 4=STRONGLY DISAGREE

AA CPT 7	AACCP T 8	AACCP T 9	AACCP T 10	EACCP T 1	EACCP T 2	EACCP T 3	EACCP T 4	EACCP T 5	EACCP T 6
0	4	4	1	3	4	1	2	4	4
0	4	4	1	3	4	1	2	4	4
1	4	2	3	3	4	2	3	3	1
3	3	3	3	3	3	1	3	3	1
3	3	0	1	2	3	0	0	3	3
1	1	4	1	0	0	0	0	2	4
2	2	4	4	4	3	2	4	4	4
3	4	4	3	3	3	3	3	4	3
4	4	4	3	3	3	2	4	3	3
3	2	2	3	4	0	2	0	2	3
4	4	4	3	3	4	3	3	3	3
4	4	4	2	3	3	3	4	4	4
4	4	4	4	4	0	0	4	4	4
4	1	4	1	2	0	0	2	4	4
2	4	4	3	4	4	3	1	4	4
4	4	4	2	2	2	2	2	4	3
2	1	3	3	2	2	3	3	3	2
4	4	4	3	3	3	3	3	4	4
3	3	3	1	3	3	1	1	3	3
3	3	3	3	3	2	0	0	3	3
0	4	4	1	3	4	1	2	4	4
0	4	4	1	3	4	1	2	4	4
1	4	2	3	3	4	2	3	3	1
3	3	3	3	3	3	1	4	3	1
3	3	0	1	2	3	0	0	3	3
1	1	4	1	0	0	0	0	2	4
2	2	4	4	4	3	2	4	4	4
3	4	4	3	3	3	3	3	4	3
4	4	4	3	3	3	2	4	3	3
3	2	2	3	4	0	2	0	2	3
4	4	4	3	3	4	3	3	3	3
4	4	4	2	3	3	3	4	4	4
4	4	4	4	4	0	0	4	4	4
4	1	4	1	2	0	0	2	4	4
2	4	4	3	4	4	3	1	4	4
4	4	4	2	2	2	2	2	4	3
2	1	3	3	2	2	3	3	3	2
4	4	4	3	3	3	3	3	4	4
3	3	3	1	3	3	1	1	3	3
3	3	3	3	3	2	0	0	3	3
0	4	4	1	3	4	1	2	4	4
0	4	4	1	3	4	1	2	4	4
1	4	2	3	3	4	2	3	3	1
3	3	3	3	3	3	1	4	3	1
3	3	0	1	2	3	0	0	3	3
1	1	4	1	0	0	0	0	2	4
2	2	4	4	4	3	2	4	4	4
3	4	4	3	3	3	3	3	4	3
4	4	4	3	3	3	2	4	3	3
3	2	2	3	4	0	2	0	2	3
4	4	4	3	3	4	3	3	3	3
4	4	4	2	3	3	3	4	4	4
4	4	4	4	4	0	0	4	4	4
4	1	4	1	2	0	0	2	4	4
2	4	4	3	4	4	3	1	4	4
4	4	4	2	2	2	2	2	4	3
2	1	3	3	2	2	3	3	3	2
4	4	4	3	3	3	3	3	4	4
3	3	3	1	3	3	1	1	3	3

ANSWER GRID FOR SURVEY SELECTIONS:

0=STRONGLY AGREE, 1=AGREE; 2=UNDECIDED; 3=DISAGREE; 4=STRONGLY DISAGREE

SPB 1	SPB 2	SPB 3	SPB 4	SPB 5	SPB 6	SPB 7	SPB 8	SPB 9	SPB 10
4	4	4	4	0	0	0	4	4	4
3	3	3	4	1	1	1	4	4	3
4	4	4	4	0	0	0	4	3	4
4	3	2	2	2	3	4	2	4	4
3	2	0	3	4	1	4	2	4	0
3	3	4	2	3	4	4	3	4	3
3	2	3	4	3	2	3	4	3	2
3	4	1	1	4	4	1	4	4	4
2	3	1	2	0	4	1	3	4	1
	2	1	4	3	2	2	1	3	2
3	4	3	4	1	3	1	4	3	4
2	1	1	3	3	1	3	2	3	3
3	4	2	4	2	4	2	4	4	4
	3	1	3	3	3	2	4	4	4
2	3	0	2	2	3	0	4	4	4
4	4	4	4	0	0	0	4	4	4
3	3	3	4	1	1	1	4	4	3
4	4	4	4	0	0	0	4	3	4
4	3	2	2	2	3	4	2	4	4
3	2	0	3	4	1	4	2	4	0
3	3	4	2	3	4	4	3	4	3
3	2	3	4	3	2	3	4	3	2
3	4	1	1	4	4	1	4	4	4
2	3	1	2	0	4	1	3	4	1
	2	1	4	3	2	2	1	3	2
3	4	3	4	1	3	1	4	3	4
2	1	1	3	3	1	3	2	3	3
3	4	2	4	2	4	2	4	4	4
	3	1	3	3	3	2	4	4	4
2	3	0	2	2	3	0	4	4	4
4	4	4	4	0	0	0	4	4	4
3	3	3	4	1	1	1	4	4	3
4	4	4	4	0	0	0	4	3	4
4	3	2	2	2	3	4	2	4	4
3	2	0	3	4	1	4	2	4	0
3	3	4	2	3	4	4	3	4	3
3	2	3	4	3	2	3	4	3	2
3	4	1	1	4	4	1	4	4	4
2	3	1	2	0	4	1	3	4	1

ANSWER GRID FOR SURVEY SELECTIONS:  
0=STRONGLY AGREE, 1=AGREE; 2=UNDECIDED; 3=DISAGREE; 4=STRONGLY DISAGREE

SPB11	SPB 12	SPB13
0	3	4
1	4	1
2	2	3
0	2	1
2	4	2
3	2	3
0	3	4
3	3	1
3	4	4
0	2	2
0	3	2
0	3	4
1	4	1
2	2	3
0	2	1
2	4	2
3	2	3
0	3	4
3	3	1
3	4	4
0	2	2
0	3	2
0	3	4
1	4	1
2	2	3
0	2	1
2	4	2
3	2	3
0	3	4
3	3	1
3	4	4
0	2	2
0	3	2
0	3	4
1	4	1
2	2	3
0	2	1
2	4	2
3	2	3

WORLD VIEW CONSTRUCT

WVFAC1	WVFAC2	WVFAC3	WVFAC4	WVFAC5
.23125	-.27411	-.06374	-.78550	-.480
.05656	-.51618	-.13764	.14979	-1.0
.38659	-.24146	.44389	-.74957	-.61067
.60745	1.02601	-.416	.71303	.75498
-1.30158	-.09168	-.16350	-1.62295	.24480
.05288	1.22690	.36617	.03092	-1.52624
.19372	-.38795	.91602	.71597	-.44903
-.11311	.00321	.09249	.08251	-.044
-.83612	-1.70757	-.04889	.21309	.64942
.45364	-.38355	1.21094	.51062	-.48752
.26139	-.96784	-.92414	-.24124	-.59452
-1.303	-.66797	.90015	.38162	.77237
-1303	-.66797	.90015	.38162	.77237
-.85210	.73692	.31691	.29643	.06761
-1.67231	.08253	.41478	-.61501	-.97495
-1.16790	-.26901	.51742	-.94509	-1.15964
-.29106	-1.33758	-1.17279	-1.73698	.58489
.92844	1.34699	1.42182	1.30012	.05837
-.64170	.28525	.67661	.54617	-.13652
-1.90277	.00330	1.00546	.32382	.16177
-.05987	-1.32531	.56053	.28274	-.19732
-1.470	-.3	.	.72574	.33729
-.24901	-.358	.71034	.29513	1.13239
-1.73265	1.55214	.51556	1.304	-.07483
-1.92356	.18321	2.00465	-1.31818	-.92689
-.90318	1.18598	1.09793	1.42333	.28027
-1.10905	.73028	.79771	.16315	.19669
-.39631	-.91592	.46272	.37441	-.32337
-1.41886	.15704	1.51050	.24984	.59336
.23125	-.27411	-.06374	-.78550	-.480
.05656	-.51618	-.13764	.14979	-1.0
.38659	-.24146	.44389	-.74957	-.61067
.60745	1.02601	-.416	.71303	.75498
-1.30158	-.09168	-.16350	-1.62295	.24480
.05288	1.22690	.36617	.03092	-1.52624
.19372	-.38795	.91602	.71597	-.44903
-.11311	.00321	.09249	.08251	-.044
-.83612	-1.70757	-.04889	.21309	.64942
.45364	-.38355	1.21094	.51062	-.48752
.26139	-.96784	-.92414	-.24124	-.59452
-1.303	-.66797	.90015	.38162	.77237

-1303	-.66797	.90015	.38162	.77237
-.85210	.73692	.31691	.29643	.06761
-1.67231	.08253	.41478	-.61501	-.97495
-1.16790	-.26901	.51742	-.94509	-1.15964
-.29106	-1.33758	-1.17279	-1.73698	.58489
.92844	1.34699	1.42182	1.30012	.05837
-.64170	.28525	.67661	.54617	-.13652
-1.90277	.00330	1.00546	.32382	.16177
-.05987	-1.32531	.56053	.28274	-.19732
-1.470	-.313	.970	.72574	.33729
-.24901	-.358	.71034	.29513	1.13239
-1.73265	1.55214	.51556	1.304	-.07483
-1.92356	.18321	2.00465	-1.31818	-.92689
-.90318	1.18598	1.09793	1.42333	.28027
-1.10905	.73028	.79771	.16315	.19669
-.39631	-.91592	.46272	.37441	-.32337
-1.41886	.15704	1.51050	.24984	.59336
.23125	-.27411	-.06374	-.78550	-.480
.05656	-.51618	-.13764	.14979	-1.0
.38659	-.24146	.44389	-.74957	-.61067
.60745	1.02601	-.416	.71303	.75498
-1.30158	-.09168	-.16350	-1.62295	.24480
.05288	1.22690	.36617	.03092	-1.52624
.19372	-.38795	.91602	.71597	-.44903
-.11311	.00321	.09249	.08251	-.044
-.83612	-1.70757	-.04889	.21309	.64942
.45364	-.38355	1.21094	.51062	-.48752
.26139	-.96784	-.92414	-.24124	-.59452
-1.303	-.66797	.90015	.38162	.77237
-1.303	-.66797	.90015	.38162	.77237
-.85210	.73692	.31691	.29643	.06761
-1.67231	.08253	.41478	-.61501	-.97495
-1.16790	-.26901	.51742	-.94509	-1.15964
-.29106	-1.33758	-1.17279	-1.73698	.58489
.92844	1.34699	1.42182	1.30012	.05837
-.64170	.28525	.67661	.54617	-.13652
-1.90277	.00330	1.00546	.32382	.16177
-.05987	-1.32531	.56053	.28274	-.19732



# DEATH ANXIETY FACTOR

DAFAC1	DAFAC2	DAFAC3	DAFAC4	DAFAC5	DAFAC6
-.64751	<b>.87279</b>	-.68660	.11789	-.17143	-.06581
-.95217	<b>-1.07507</b>	-.28661	.51838	-2.24252	1.15652
-.7	<b>-.23365</b>	-.48938	.01016	.88474	.00998
1.07321	<b>-.99688</b>	-.12746	.74807	.72566	.01824
-.64170	<b>-.87479</b>	.24862	.71331	-.28337	.70261
-1.28088	<b>-.02521</b>	.207	.71883	-1.33290	.85442
-.19784	<b>-.09745</b>	.51314	-.17938	-.11260	-.197
.36535	<b>-.72263</b>	.37478	-.112	-.29177	-.05579
-1.25665	<b>-.35519</b>	.27798	.81158	.73570	-.04552
-.60465	<b>-.32628</b>	-1.29643	.89505	-.22579	.75355
-1.856	<b>.43611</b>	.72849	.635	-3.48083	1.00370
1.135	<b>.66355</b>	-1.59565	.06813	-.28676	.07357
1.135	<b>.66355</b>	-1.59565	.06813	-.28676	.07357
1.28434	<b>.21854</b>	-.558	-.94564	-.22864	.82639
-.04326	<b>.73832</b>	-.57159	.27845	-.943	-.07225
1.07457	<b>.69565</b>	.75219	-.19750	-.58592	-.30595
-1.44582	<b>.62523</b>	-1.97436	-.28224	.14295	-2.71394
.31796	<b>1.96465</b>	1.04917	1.10593	.572	.59939
.60234	<b>.69184</b>	-.589	.01746	-.29180	.07515
.75768	<b>1.83304</b>	-1.33074	1.15281	.36858	.68281
-.16672	<b>.78366</b>	-1.12790	-1.42874	-.88346	-1.01539
.61588	<b>.90731</b>	-1.10666	.01003	-.30549	.03290
1.06368	<b>1.42156</b>	1.46477	-2.67085	.98492	-.15886
1.13789	<b>1.68946</b>	-.96813	1.57711	.08980	.35953
-.889	<b>1.860</b>	-1.19075	-.41539	.68187	.79324
-.60534	<b>1.858</b>	-1.48584	-1.26487	1.15997	.16115
.42103	<b>.23025</b>	-.19901	.09211	-.33893	.06633
-.03663	<b>.57538</b>	.45666	-1.10111	-1.03866	-.172
1.19623	<b>1.38154</b>	-1.59556	1.04547	.53828	.89489
-.64751	<b>.87279</b>	-.68660	.11789	-.17143	-.06581
-.95217	<b>-1.07507</b>	-.28661	.51838	-2.24252	1.15652
-.728	<b>-.23365</b>	-.48938	.01016	.88474	.00998
1.07321	<b>-.99688</b>	-.12746	.74807	.72566	.01824
-.64170	<b>-.87479</b>	.24862	.71331	-.28337	.70261
-1.28088	<b>-.02521</b>	.207	.71883	-1.33290	.85442
-.19784	<b>-.09745</b>	.51314	-.17938	-.11260	-.197
.36535	<b>-.72263</b>	.37478	-.20- 39,999.99112	-.29177	-.05579
-1.25665	<b>-.35519</b>	.27798	.81158	.73570	-.04552

-.60465	<b>-.32628</b>	-1.29643	.89505	-.22579	.75355
-1.\$40- 59,999.99856	<b>.43611</b>	.72849	.635\$40- 59,999.99	-3.48083	1.00370
1.1\$20- 39,999.9935	<b>.66355</b>	-1.59565	.06813	-.28676	.07357
1.1\$20- 39,999.9935	<b>.66355</b>	-1.59565	.06813	-.28676	.07357
1.28434	<b>.21854</b>	-.55\$20- 39,999.998	-.94564	-.22864	.82639
-.04326	<b>.73832</b>	-.57159	.27845	-. \$40- 59,999.99943	-.07225
1.07457	<b>.69565</b>	.75219	-.19750	-.58592	-.30595
-1.44582	<b>.62523</b>	-1.97436	-.28224	.14295	-2.71394
.31796	<b>1.96465</b>	1.04917	1.10593	.57\$20- 39,999.992	.59939
.60234	<b>.69184</b>	-.589\$20- 39,999.99	.01746	-.29180	.07515
.75768	<b>1.83304</b>	-1.33074	1.15281	.36858	.68281
-.16672	<b>.78366</b>	-1.12790	-1.42874	-.88346	-1.01539
.61588	<b>.90731</b>	-1.10666	.01003	-.30549	.03290
1.06368	<b>1.42156</b>	1.46477	-2.67085	.98492	-.15886
1.13789	<b>1.68946</b>	-.96813	1.57711	.08980	.35953
-. \$20- 39,999.99889	<b>1.860\$40- 59,999.99</b>	-1.19075	-.41539	.68187	.79324
-.60534	<b>1.858\$20- 39,999.99</b>	-1.48584	-1.26487	1.15997	.16115
.42103	<b>.23025</b>	-.19901	.09211	-.33893	.06633
-.03663	<b>.57538</b>	.45666	-1.10111	-1.03866	-.172\$40- 59,999.99
1.19623	<b>1.38154</b>	-1.59556	1.04547	.53828	.89489
-.64751	<b>.87279</b>	-.68660	.11789	-.17143	-.06581
-.95217	<b>-1.07507</b>	-.28661	.51838	-2.24252	1.15652
-.7\$20- 39,999.9928	<b>-.23365</b>	-.48938	.01016	.88474	.00998
1.07321	<b>-.99688</b>	-.12746	.74807	.72566	.01824
-.64170	<b>-.87479</b>	.24862	.71331	-.28337	.70261
-1.28088	<b>-.02521</b>	.2\$40- 59,999.9907	.71883	-1.33290	.85442
-.19784	<b>-.09745</b>	.51314	-.17938	-.11260	-.1\$20- 39,999.9997
.36535	<b>-.72263</b>	.37478	-. \$20- 39,999.99112	-.29177	-.05579
-1.25665	<b>-.35519</b>	.27798	.81158	.73570	-.04552

-.60465	<b>-.32628</b>	-1.29643	.89505	-.22579	.75355
-1.856	<b>.43611</b>	.72849	.635	-3.48083	1.00370
1.135	<b>.66355</b>	-1.59565	.06813	-.28676	.07357
1.135	<b>.66355</b>	-1.59565	.06813	-.28676	.07357
1.28434	<b>.21854</b>	-.558	-.94564	-.22864	.82639
-.04326	<b>.73832</b>	-.57159	.27845	-.943	-.07225
1.07457	<b>.69565</b>	.75219	-.19750	-.58592	-.30595
-1.44582	<b>.62523</b>	-1.97436	-.28224	.14295	-2.71394
.31796	<b>1.96465</b>	1.04917	1.10593	.572	.59939
.60234	<b>.69184</b>	-.589	.01746	-.29180	.07515
.75768	<b>1.83304</b>	-1.33074	1.15281	.36858	.68281
-.16672	<b>.78366</b>	-1.12790	-1.42874	-.88346	-1.01539

#### RACIAL SOCIALIZATION FACTOR

RSFAC1	RSFAC2	RSFAC3	RSFAC4	RSFAC5	RSFAC6	RSFAC7
.243	.79645	.08632	.17830	-1.17835	.52718	-.17416
.09704	-.727	-.68021	.50418	.67102	-1.02299	-.79770
.870	.45269	-.59215	.52170	.14515	-1.32149	-.26296
1.22542	-.27224	-.45503	-.57787	.41338	.69963	-.36652
.09352	-.19549	-.62661	-.69875	.19180	.59501	-.92760
.90239	.18806	-1.22234	-1.52587	.12241	.65581	.28726
-.242	-.09787	.08279	-.46452	.9900	-1.11593	-.50698
.63505	-.38460	.806	.54154	-.27422	.63191	-.21390
.82357	-.48560	.65635	-1.27221	-1.66913	.52882	-.24808
1.295	-.24908	1.33574	.729	-.25986	-1.12151	.02501
.31747	.12275	-.767	-.65098	-.25586	.29046	-.74962
-.625	.47170	-.70448	.65071	.26495	.29702	2.25002
-.625	.47170	-.70448	.65071	.26495	.29702	2.25002
-.33891	.52594	1.68691	.42524	.11087	.02881	-.35916
-.31672	-.27586	1.37135	-.15781	-.63431	-.96989	.56836
-2.90823	.31480	-.34913	.82466	-2.53980	.80658	.79690
-3.14794	-2.49212	.15171	-1.43011	.42769	-.63632	.81427

.79351	-.55489	.85379	1.24146	.35054	.84221	.74379
-.16827	.25741	.42779	1.12185	.19370	-1.14172	.72414
-.12697	-.16304	.66124	1.08318	.81319	.564	.94973
-1.49588	-2.23560	.66282	.99480	-.212	-1.922	-.09017
-.23096	.60906	.75376	.56681	.27350	-1.831	.69785
.25191	.10904	-.13253	.85101	1.06624	.61990	-.15334
.01766	-2.44518	.78104	2.35464	1.397	1.51189	.43670
-1.13443	-2.92129	-1.06024	.26252	-.30974	.83251	2.02462
.59787	.53656	.574	1.02210	.57229	.36612	1.15933
.56445	-1.08383	-.00892	-.17624	.31712	-3.10485	1.68072
.	.	.	.	.	.	.
.80286	-.38493	.19496	.72893	.73701	.51571	1.52944
.243	.79645	.08632	.17830	-1.17835	.52718	-.17416
.09704	-.727	-.68021	.50418	.67102	-1.02299	-.79770
.870	.45269	-.59215	.52170	.14515	-1.32149	-.26296
1.22542	-.27224	-.45503	-.57787	.41338	.69963	-.36652
.09352	-.19549	-.62661	-.69875	.19180	.59501	-.92760
.90239	.18806	-1.22234	-1.52587	.12241	.65581	.28726
-.242	-.09787	.08279	-.46452	-.900	-1.11593	-.50698
.63505	-.38460	.806	.54154	-.27422	.63191	-.21390
.82357	-.48560	.65635	-1.27221	-1.66913	.52882	-.24808
1.295	-.24908	1.33574	.729	-.25986	-1.12151	.02501
.31747	.12275	-.767	-.65098	-.25586	.29046	-.74962
-.625	.47170	-.70448	.65071	.26495	.29702	2.25002
-.625	.47170	-.70448	.65071	.26495	.29702	2.25002
-.33891	.52594	1.68691	.42524	.11087	.02881	-.35916
-.31672	-.27586	1.37135	-.15781	-.63431	-.96989	.56836
-2.90823	.31480	-.34913	.82466	-2.53980	.80658	.79690
-3.14794	-2.49212	.15171	-1.43011	.42769	-.63632	.81427
.79351	-.55489	.85379	1.24146	.35054	.84221	.74379
-.16827	.25741	.42779	1.12185	.19370	-1.14172	.72414
-.12697	-.16304	.66124	1.08318	.81319	.564	.94973
-1.49588	-2.23560	.66282	.99480	-.212	-1.922	-.09017
-.23096	.60906	.75376	.56681	.27350	-1.831	.69785
.25191	.10904	-.13253	.85101	1.06624	.61990	-.15334
.01766	2.44518	.78104	2.35464	1.397	1.51189	.43670
-1.13443	-2.92129	-1.06024	.26252	-.30974	.83251	2.02462
.59787	.53656	.574	1.02210	.57229	.36612	1.15933
.56445	-1.08383	-.00892	-.17624	.31712	-3.10485	1.68072
.	.	.	.	.	.	.
.80286	-.38493	.19496	.72893	.73701	.51571	1.52944
.243	.79645	.08632	.17830	-1.17835	.52718	-.17416
.09704	-.727	-.68021	.50418	.67102	-1.02299	-.79770

.870	.45269	-.59215	.52170	.14515	-1.32149	-.26296
1.22542	-.27224	-.45503	-.57787	.41338	.69963	-.36652
.09352	-.19549	-.62661	-.69875	.19180	.59501	-.92760
.90239	.18806	-1.22234	-1.52587	.12241	.65581	.28726
-.242	-.09787	.08279	-.46452	.900	-1.11593	-.50698
.63505	-.38460	.806	.54154	-.27422	.63191	-.21390
.82357	-.48560	.65635	-1.27221	-1.66913	.52882	-.24808
1.295	-.24908	1.33574	729	-.25986	-1.12151	.02501
.31747	.12275	-.767	-.65098	-.25586	.29046	-.74962
-.625	.47170	-.70448	.65071	.26495	.29702	2.25002
-.625	.47170	-.70448	.65071	.26495	.29702	2.25002
-.33891	.52594	1.68691	.42524	.11087	.02881	-.35916
-.31672	-.27586	1.37135	-.15781	-.63431	-.96989	.56836
-2.90823	.31480	-.34913	.82466	-2.53980	.80658	.79690
-3.14794	-2.49212	.15171	-1.43011	.42769	-.63632	.81427
.79351	-.55489	.85379	1.24146	.35054	.84221	.74379
-.16827	.25741	.42779	1.12185	.19370	-1.14172	.72414
-.12697	-.16304	.66124	1.08318	.81319	.564	.94973
-1.49588	-2.23560	.66282	.99480	-.212	-1.922	-.09017
-.23096	.60906	.75376	.56681	.27350	-1.831	.69785

DAXFAC1	DAXFAC2	DAXFAC3	DAXFAC4	DAXFAC5	DAXFAC6	DAXFAC7	DAXFAC8	DAXFAC9
.80459	-1.08435	-.11378	-.01821	-.71032	-.52983	-.14466	-.14466	-.56628
.31856	-.48738	-.35474	.28462	.94175	.69474	1.08093	1.08093	-1.34366
.24750	-1.54485	-.26634	.64980	.23432	.26738	-1.43419	-1.43419	.17525
.00237	-.30466	.10424	.012	-.91213	.23076	.43558	.43558	-.74252
.259	-1.33831	.68853	.42756	.76965	-.54421	-.06544	-.06544	-.25097
.81161	-.541	.43225	-.48864	1.24841	.33572	1.09908	1.09908	-1.31657
.22494	.50491	-.54965	.15783	-.11277	.34373	-.24356	-.24356	-.71195
-.02713	-.292	-.12933	-.59693	-.14761	-.37842	1.23607	1.23607	-.45933
.88259	-.91054	-.05829	.08515	1.35453	.18822	.90621	.90621	-1.18588
-.76980	-1.17509	-.22626	-.68710	-1.08048	.34466	.13971	.13971	-.45657
1.02904	-1.08397	.56018	-.26446	.70034	-.03239	.56065	.56065	-.33850
1.070	.02558	-1.49654	-1.24327	1.12705	.84914	-1.07566	-1.07566	.19869
1.13741	.04663	-1.00699	-1.56551	1.18929	.89821	-1.00782	-1.00782	.30751
.06722	-.59118	-.16360	-2.64277	-.82705	-.89872	.31905	.31905	2.36622
.32487	.49466	-2.50935	-.25775	.855	.03532	.342	.342	.18550
1.08560	1.903	.93820	.25631	.41513		-1.37114	-1.37114	-1.13041
.85034	-1.01743	.67192	-.46094	1.34275	-1.30685	-1.63297	-1.63297	.83292
.74821	1.90136	.80114	.17544	.63464	.50299	1.23067	1.23067	.71685
.06631	.64457	-.995	-.35115	-.10878	.00670	-.03618	-.03618	.02672
.31489	1.42330	1.70324	-.91911	.09775	-1.28614	-1.01439	-1.01439	-.05541
-.6909	.44543	-.98612	-.88167	1.26724	.59054	-.49829	-.49829	-.17817
-.13251	.46196	-.77741	-1.51500	.60575	-1.11583	-.87033	-.87033	.117
.11005	1.72178	.15917	.53892	.13696	.87784	1.01795	1.01795	1.47592
.47992	1.36514	1.30262	-1.12791	.97728	1.370	-2.34336	-2.34336	.76493
.06227	1.15252	1.54838	-1.16100	1.086	1.02238	-1.12951	-1.12951	.67327
1.13854	1.37293	-3.73799	2.24188	1.00384	1.264	-.47827	-.47827	.27897
-.00478	.69716	-1.49454	.16630	-.02686	-.53857	-.55153	-.55153	-.316
-.96552	.31689	-.54367	-.96904	.23649	.30986	.3\$77	.377	-.62758
1.04430	1.37314	-3.66858	-1.416	-1.43101	-1.86890	-.32234	-.32234	.82349
.80459	-1.08435	-.11378	-.01821	-.71032	-.52983	-.14466	.	-.56628
.31856	-.48738	-.35474	.28462	.94175	.69474	1.08093	-.14466	-1.34366
.24750	-1.54485	-.26634	.64980	.23432	.26738	-1.43419	1.08093	.17525
.00237	-.30466	.10424	.012	-.91213	.23076	.43558	-1.43419	-.74252
.259	-1.33831	.68853	.42756	.76965	-.54421	-.06544	.43558	-.25097
.81161	-.541	.43225	-.48864	1.24841	.33572	1.09908	-.06544	-1.31657
.22494	.50491	-.54965	.15783	-.11277	.34373	-.24356	1.09908	-.71195
-.02713	-.5292	-.12933	-.59693	-.14761	-.37842	1.23607	-.24356	-.45933
.88259	-.91054	-.05829	.08515	1.35453	.18822	.90621	1.23607	-1.18588
-.76980	-1.17509	-.22626	-.68710	-1.08048	.34466	.13971	.90621	-.45657
1.02904	-1.08397	.56018	-.26446	.70034	-.03239	.56065	.13971	-.33850
1.0703	.02558	-1.49654	-1.24327	1.12705	.84914	-1.07566	.56065	.19869
1.13741	.04663	-1.00699	-1.56551	1.18929	.89821	-1.00782	-1.07566	.30751
.06722	-.59118	-.16360	-2.64277	-.82705	-.89872	.31905	-1.00782	2.36622
.32487	.49466	-2.50935	-.25775	-.855	.03532	.342	.31905	.18550
1.08560	1.903	.938	.25631	.41513	-1.584	-1.37114	.34	-1.13041
.85034	-1.01743	.67192	-.46094	1.34275	-1.30685	-1.63297	-1.37114	.83292
.74821	1.90136	.80114	.17544	.63464	.50299	1.23067	-1.63297	.71685
.06631	.64457	-.995	-.35115	-.10878	.00670	-.03618	1.23067	.02672
.31489	1.42330	1.70324	-.91911	.09775	-1.28614	-1.01439	-.03618	-.05541
-.690	.44543	-.98612	-.88167	1.26724	.59054	-.49829	-1.01439	-.17817
-.13251	.46196	-.77741	-1.51500	.60575	-1.11583	-.87033	-.49829	.117
.11005	1.72178	.15917	.53892	.13696	.87784	1.01795	-.87033	1.47592
.47992	1.36514	1.30262	-1.12791	.97728	1.370	-2.34336	1.01795	.76493
.06227	1.15252	1.54838	-1.16100	1.086	1.02238	-1.12951	-2.34336	.67327
1.13854	1.37293	-3.73799	2.24188	1.00384	1.264	-.47827	-1.12951	.27897
-.00478	.69716	-1.49454	.16630	-.02686	-.53857	-.55153	-.47827	-.316

-.96552	.31689	-.54367	-.96904	.23649	.30986	.377	-.55153	-.62758
1.04430	1.37314	-3.66858	-1.416	-1.43101	-1.86890	-.32234	.377	.82349
.80459	-1.08435	-.11378	-.01821	-.71032	-.52983	-.14466	-.32234	-.56628
.31856	-.48738	-.35474	.28462	.94175	.69474	1.08093	.	-1.34366
.24750	-1.54485	-.26634	.64980	.23432	.26738	-1.43419	-.14466	.17525
.00237	-.30466	.10424	.012	-.91213	.23076	.43558	1.08093	-.74252
	-1.33831	.68853	.42756	.76965	-.54421	-.06544	-1.43419	-.25097
.81161	-.541	.43225	-.48864	1.24841	.33572	1.09908	.43558	-1.31657
.22494	.50491	-.54965	.15783	-.11277	.34373	-.24356	-.06544	-.71195
-.02713	-.292	-.12933	-.59693	-.14761	-.37842	1.23607	1.09908	-.45933
.88259	-.91054	-.05829	.08515	1.35453	.18822	.90621	-.24356	-1.18588
-.76980	-1.17509	-.22626	-.68710	-1.08048	.34466	.13971	1.23607	-.45657
1.02904	-1.08397	.56018	-.26446	.70034	-.03239	.56065	.90621	-.33850
1.070	.02558	-1.49654	-1.24327	1.12705	.84914	-1.07566	.13971	.19869
1.13741	.04663	-1.00699	-1.56551	1.18929	.89821	-1.00782	.56065	.30751
.06722	-.59118	-.16360	-2.64277	-.82705	-.89872	.31905	-1.07566	2.36622
.32487	.49466	-2.50935	-.25775	-.855	.03532	.342	-1.00782	.18550
1.08560	1.903	.938	.25631	.41513	-1.584	-1.37114	.31905	-1.13041
.85034	-1.01743	.67192	-.46094	1.34275	-1.30685	-1.63297	.343	.83292
.74821	1.90136	.80114	.17544	.63464	.50299	1.23067	-1.37114	.71685
.06631	.64457	-.9953	-.35115	-.10878	.00670	-.03618	-1.63297	.02672
.31489	1.42330	1.70324	-.91911	.09775	-1.28614	-1.01439	1.23067	-.05541
-.690	.44543	-.98612	-.88167	1.26724	.59054	-.49829	-.03618	-.17817

## DEATH ATTITUDE CONSTRUCT

# BLACK RELIGION FACTOR

RELFAC1	RELFAC2	RELFAC3
.26656	.86377	.18489
-.32976	.57936	.03392
.81138	.57962	.74656
.92159	.97057	.65606
.60450	.63710	.26182
.79891	.93581	-.08869
-.21029	.33018	.13941
.23307	1.29090	.35599
-.05334	1.17848	-1.92983
.73467	1.14950	.16572
.09136	.88444	-1.33045
1.10704	-1.26921	.03797
1.10704	-1.26921	.03797
.41626	-.90991	.56316
-1.00612	-1.54691	.16119
.17707	.50769	1.14464
-3.22311	-.82995	1.32515
1.387	-.23751	.78892
.02428	-1.03579	.04508
1.23422	-2.02684	.64760
.17787	-.99725	-.03516
.04547	-1.96891	-.145
1.03988	-.48317	-.62511
1.15082	-.72555	1.08125
-3.13411	-.915	1.21314
1.19753	-1.97690	.34493
.896	-1.33280	.95171
.18701	-.45016	-.59370
.81646	-2.45769	.63126
.26656	.86377	.18489
-.32976	.57936	.03392
.81138	.57962	.74656
.92159	.97057	.65606
.60450	.63710	.26182
.79891	.93581	-.08869
-.21029	.33018	.13941
.23307	1.29090	.35599
-.05334	1.17848	-1.92983
.73467	1.14950	.16572
.09136	.88444	-1.33045



1.10704	-1.26921	.03797
1.10704	-1.26921	.03797
.41626	-.90991	.56316
-1.00612	-1.54691	.16119
.17707	.50769	1.14464
-3.22311	-.82995	1.32515
1.387	-.23751	.78892
.02428	-1.03579	.04508
1.23422	-2.02684	.64760
.17787	-.99725	-.03516
.04547	-1.96891	-.145
1.03988	-.48317	-.62511
1.15082	-.72555	1.08125
-3.13411	-.915	1.21314
1.19753	-1.97690	.34493
.896	-1.33280	.95171
.18701	-.45016	-.59370
.81646	-2.45769	.63126
.26656	.86377	.18489
-.32976	.57936	.03392
.81138	.57962	.74656
.92159	.97057	.65606
.60450	.63710	.26182
.79891	.93581	-.08869
-.21029	.33018	.13941
.23307	1.29090	.35599
-.05334	1.17848	-1.92983
.73467	1.14950	.16572
.09136	.88444	-1.33045
1.10704	-1.26921	.03797
1.10704	-1.26921	.03797
.41626	-.90991	.56316
-1.00612	-1.54691	.16119
.17707	.50769	1.14464
-3.22311	-.82995	1.32515
1.387	-.23751	.78892
.02428	-1.03579	.04508
1.23422	-2.02684	.64760
.17787	-.99725	-.03516

LABELS FOR CONSTRUCT NAMES  
WORLDVIEW

WVFAC1	WVFAC2	WVFAC3	WVFAC4	WVFAC5
Ethnic Rhythm and Customs in Daily Living	Ethnic Cooperative Learning	Cultural World View	Economic Socialization	Personal Economic Motivation

DEATH ANXIETY LABEL NAMES

DAFAC1	<b>DAFAC2</b>	DAFAC3	DAFAC4	DAFAC5	DAFAC6
Thoughts About Death	Respect for the Dead	Confidence About the Death Process	Positive Early Socialization about Death	The Post Death Experience	Sensitivity towards the Death Experience

RACIAL SOCIALIZATION LABEL NAMES

RSFAC1	RSFAC2	RSFAC3	RSFAC4	RSFAC5	RSFAC6	RSFAC7	RSFAC8
Ethnic Resilience	Ethnic Pride	Ethnic Self- Awareness	Ethnic Values, Strengths, and Weaknesses	Black Traditions	Hip-Hop as Social Justice	Black Entertainment	Literary Works of Black writers

### DEATH ATTITUDE LABELS

DAXFAC1	DAXFAC2	DAXFAC3	DAXFAC4	DAXFAC5	DAXFAC6	DAXFAC7	DAXFAC8
Deliverance and Release	Preoccupation with Death	Natural and Unavoidable	Death and New Life	After-life Union with God	Relief from Life's Burden's	Single Issue	Single Issue

### BLACK RELIGION LABELS

RELFAC1	RELFAC2	RELFAC3
Purpose of the Black Church	Black Church Doctrine and Allegiance	Black Church As A Force in the Black Community

### DEMOGRAPHIC INFORMATION

AGE	INCOME	EDUCATION	EDUCARE	VOTECH	BIRTHPLACE	RESIDENCE
65 & Older	0-\$19,000.00	Yes	No	Yes	Rural	Urban
65 & Older	\$20-39,999.99	Yes	Yes	Yes	Rural	Urban
19-35	0-\$19,000.00	Yes	Yes	No	Urban	Urban
19-35	0-\$19,000.00	Yes	Yes	No	Urban	Urban
19-35	0-\$19,000.00	Yes	Yes	No	Urban	Urban
19-35	0-\$19,000.00	Yes	Yes	No	Urban	Urban
19-35	0-\$19,000.00	Yes	Yes	No	Urban	Urban
65 & Older	Above \$60,000.00	Yes	Yes	Yes	Urban	Urban
19-35	0-\$19,000.00	Yes	Yes	No	Urban	Urban
65 & Older	0-\$19,000.00	Yes	No	Yes	Urban	Urban
65 & Older	0-\$19,000.00	Yes	No	Yes	Urban	Urban
19-35	\$40-	Yes	Yes	Yes	Urban	Urban

	59,999.99					
19-35	\$40- 59,999.99	Yes	No	No	Urban	Urban
19-35	\$20- 39,999.99	Yes	No	No	Urban	Urban
19-35	\$20- 39,999.99	Yes	No	Yes	Urban	Urban
19-35	0- \$19,000.00	Yes	No	No	Urban	Urban
19-35	0- \$19,000.00	Yes	No	No	Urban	Urban
19-35	0- \$19,000.00	Yes	No	No	Urban	Urban
19-35	\$20- 39,999.99	Yes	No	Yes	Urban	Urban
19-35	\$20- 39,999.99	Yes	No	No	Urban	Urban
19-35	\$20- 39,999.99	Yes	No	No	Urban	Urban
19-35	\$20- 39,999.99	Yes	No	No	Urban	Urban
19-35	0- \$19,000.00	Yes	No	No	Urban	Urban
19-35	\$40- 59,999.99	Yes	No	Yes	Urban	Urban
65 & Older	Above \$60,000.00	Yes	Yes	Yes	Urban	Urban
19-35	0- \$19,000.00	Yes	No	No	Urban	Urban
19-35	0- \$19,000.00	Yes	No	No	Urban	Urban
19-35	0- \$19,000.00	Yes	No	No	Urban	Urban
19-35	0- \$19,000.00	Yes	No	No	Urban	Urban
19-35	0- \$19,000.00	Yes	No	No	Urban	Urban
19-35	0- \$19,000.00	Yes	Yes	No	Urban	Urban
19-35	0- \$19,000.00	Yes	Yes	No	Urban	Urban
19-35	\$20- 39,999.99	Yes	Yes	Yes	Urban	Urban
19-35	\$20- 39,999.99	Yes	Yes	No	Urban	Rural
19-35	0- \$19,000.00	No	Yes	No	Urban	Urban
19-35	0- \$19,000.00	No	Yes	No	Urban	Urban
19-35	\$20- 39,999.99	No	Yes	No	Urban	Urban
19-35	\$20- 39,999.99	No	Yes	No	No Response	Urban
19-35	0- \$19,000.00	No	Yes	No	Rural	Urban
19-35	\$20- 39,999.99	Yes	Yes	No	Rural	Urban
19-35	\$20-	No	No	No	Rural	Urban

	39,999.99					
19-35	\$20-39,999.99	No	No	No	Rural	Urban
19-35	0-\$19,000.00	No	No	No	Rural	Urban
19-35	0-\$19,000.00	No	No	No	Urban	Urban
19-35	0-\$19,000.00	No	No	No	Urban	Urban
19-35	0-\$19,000.00	Yes	No	No	Urban	Urban
65 & Older	\$40-59,999.99	Yes	Yes	No	Urban	Urban
65 & Older	\$40-59,999.99	Yes	Yes	No	Urban	Urban
65 & Older	\$20-39,999.99	No	No	No	Urban	Urban
65 & Older	\$20-39,999.99	No	No	No	Urban	Urban
65 & Older	\$20-39,999.99	No	Yes	No	Urban	Urban
65 & Older	\$40-59,999.99	No	Yes	Yes	Urban	Urban
65 & Older	\$40-59,999.99	No	No	No	Urban	Urban
65 & Older	\$20-39,999.99	No	No	Yes	Urban	Rural
65 & Older	\$40-59,999.99	No	No	Yes	Urban	Urban
65 & Older	0-\$19,000.00	No	No	Yes	Urban	Urban
65 & Older	\$40-59,999.99	No	No	Yes	Urban	Urban
65 & Older	\$40-59,999.99	No	Yes	Yes	Urban	Urban
65 & Older	0-\$19,000.00	No	No	Yes	Urban	Urban
65 & Older	\$20-39,999.99	No	No	Yes	Urban	Urban
65 & Older	0-\$19,000.00	No	No	Yes	Urban	Urban
65 & Older	0-\$19,000.00	No	No	Yes	Urban	Urban
65 & Older	\$40-59,999.99	Yes	No	Yes	Urban	Urban
65 & Older	\$20-39,999.99	No	No	Yes	Urban	Urban
65 & Older	0-\$19,000.00	No	No	Yes	Urban	Urban
65 & Older	\$20-39,999.99	No	No	Yes	Urban	Rural
65 & Older	\$20-39,999.99	No	No	Yes	Urban	Urban
65 & Older	0-\$19,000.00	No	No	Yes	Urban	Urban
65 & Older	\$20-39,999.99	No	No	Yes	Urban	Urban
65 & Older	0-\$19,000.00	No	No	Yes	Urban	Urban
65 & Older	\$20-39,999.99	No	No	Yes	Urban	Urban
65 & Older	0-\$19,000.00	No	No	No	Urban	Urban

Older	\$19,000.00					
65 & Older	0-\$19,000.00	No	No	Yes	Urban	Urban
65 & Older	0-\$19,000.00	Yes	No	No	Urban	Urban
65 & Older	0-\$19,000.00	Yes	Yes	Yes	Urban	Urban
65 & Older	\$40-59,999.99	No	Yes	Yes	Urban	Urban
65 & Older	0-\$19,000.00	Yes	Yes	Yes	Rural	Urban
65 & Older	0-\$19,000.00	Yes	Yes	Yes	Rural	Urban
65 & Older	0-\$19,000.00	Yes	Yes	Yes	Rural	Urban
65 & Older	0-\$19,000.00	Yes	Yes	Yes	Rural	No Response
65 & Older	0-\$19,000.00	Yes	Yes	Yes	Rural	No Response

APPENDIX C

*IRB APPROVAL DOCUMENTATION*

*UNIVERSITY OF NEBRASKA LINCOLN*

*UNIVERSITY OF NEBRASKA MEDICAL CENTER*

## ADULT CONSENT FORM

Your presence is appreciated for taking the *Menyweather-Woods Death Anxiety Research Survey*. This study explores how the influences of world view and racial socialization impact the death anxiety beliefs of Black American men categorized by two age groups (19-35 & 65-up) 40 participants each group, for a total of 80 participants. Subcultural theorists have stated that the value system of an individual is the major predictor variable in the etiology of crime, a value system developed as a result of prolonged exposure to a discriminatory and inequitable social and economic system. Examples of the Research questions are: "Death is neither good nor bad," "I look forward to life after death," and "Death is a passage to an eternal and blessed place."

***Your taking part in this Survey signifies your consent. It will take about an hour to complete this Survey.*** There are no known risks to participants involved in the study, and neither the name nor any identifiable data will be made available from this study. The survey responses and results will be kept in a locked file cabinet, with only the Primary Investigator having the key. The findings of this study will benefit society for the results will offer another piece of evidence as strategy for reducing the incidence of homicides in Black American community. This will greatly affect how age plays a significant role in revitalizing community. Tests will be administered at either The Omaha Housing Authority Gateway Center where the University of Nebraska Omaha has a computer room, or either the basement of a Church located in the Near North Side of Omaha.

If you have any questions about this research, please do not hesitate to either call myself as Principal Investigator, Larry C. Menyweather-Woods, MA/ABD, Black Studies Department, University of Nebraska @ Omaha (UNO), Arts & Science 184H, (402) 554-2308, or, my Advisor, Dr. James A. Thorson, (402) 554-2373, Dept of Gerontology, UNO. Sometimes study participants have concerns about their rights or you may wish to obtain additional information. If so, you should call the University of Nebraska of Nebraska-Lincoln Institutional Review Board, (402) 472-6965.

Each four page survey is coded with a pre-labeled number. Participants will receive one 4-page booklet, and will be given a pencil to fill the said survey with their best answer. The pre-labeled number will be turned in by participant, and checked prior to giving the first 40 participants in each age group a compensation of \$20.00 each totaling \$800 for each assigned age groups, total \$1000.00 to be compensation for the two groups. **REMEMBER YOU ARE FREE TO DECIDE NOT TO PARTICIPATE IN THIS STUDY, AND YOU MAY WITHDRAW AT ANYTIME WITHOUT HARMING YOUR RELATIONSHIP WITH THE RESEARCHERS OR THE UNIVERSITY OF NEBRASKA-LINCOLN.**



# UNIVERSITY OF Nebraska Medical Center

NEBRASKA'S HEALTH SCIENCE CENTER

November 16, 2007

Institutional Review Board (IRB)  
Office of Regulatory Affairs (ORA)

Larry Menyweather-Woods  
Education  
UNO - Via Courier

IRB # 491-07-ET

**TITLE OF PROPOSAL:** Significance of Influence of World View and Racial Socialization on Death Anxiety Beliefs of Blackamerican Men

**SECONDARY INVESTIGATORS:** James Thorson

**DATE OF FULL BOARD REVIEW** \_\_\_\_\_

**DATE OF EXTERNAL REVIEW** 11-13-07

**DATE OF FINAL APPROVAL** 11-16-07

**VALID UNTIL** 11-13-2012

The University of Nebraska Medical Center (UNMC) Institutional Review Board (IRB) for the Protection of Human Subjects has completed its review of the above-titled external protocol. Please be advised that the UNMC IRB has accepted approval from University of Nebraska @ Lincoln IRB in Lincoln, Nebraska under the provisions of 45 CFR 46.114.

It is understood that University of Nebraska @ Lincoln IRB is responsible for oversight of the above-titled research project in accordance with Health and Human Services (HHS) regulations at 45 CFR 46, and Food and Drug Administration (FDA) regulations at 21 CFR 50, 56 as applicable. Such oversight includes continuing review no less often than annually, approval of any protocol amendments, reporting to the Office for Human Research Protections (OHRP), and FDA as applicable, unanticipated problems involving risk to subjects or others, and "serious and continuing" non-compliance, as well as suspensions.

Finally, please be advised that acceptance by the UNMC IRB of the University of Nebraska @ Lincoln IRB approval is valid for a period of **five years** from the initial date of review. If the study continues beyond the five year period, the project must be resubmitted in order to maintain an active status.

Sincerely,

*Ernest Prentice, PhD / MOK*

Ernest D. Prentice, Ph.D.  
Co-Chair, IRB

EDP/gdk

November 13, 2007

Larry Menyweather-Woods  
Dr. James Thorson  
11834 Chicago Plz Apt 6  
Omaha, NE 68154-2463

IRB# 2007-11-8169 EX

**TITLE OF PROJECT: Significance of Influence of World View and Racial Socialization on Death Anxiety Beliefs of Blackamerican Males**

Dear Larry:

This letter is to officially notify you of the approval of your project by the Institutional Review Board (IRB) for the Protection of Human Subjects. This project has been approved by the Unit Review Committee from your college and sent to the IRB. It is the Board's opinion that you have provided adequate safeguards for the rights and welfare of the participants in this study. Your proposal seems to be in compliance with this institution's Federal Wide Assurance 00002258 and the DHHS Regulations for the Protection of Human Subjects (45 CFR 46) and has been classified as exempt.

Date of EX Review: 11/02/07

You are authorized to implement this study as of the Date of Final Approval: 11/09/07. This approval is Valid Until: 11/08/08.

1. Attached on NUgrant is the IRB approved informed consent forms for this project. Please use these forms when making copies to distribute to your participants. If it is necessary to create a new informed consent form, please send us your original so that we may approve and stamp it before it is distributed to participants.

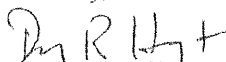
We wish to remind you that the principal investigator is responsible for reporting to this Board any of the following events within 48 hours of the event:

- Any serious event (including on-site and off-site adverse events, injuries, side effects, deaths, or other problems) which in the opinion of the local investigator was unanticipated, involved risk to subjects or others, and was possibly related to the research procedures;
- Any serious accidental or unintentional change to the IRB-approved protocol that involves risk or has the potential to recur;
- Any publication in the literature, safety monitoring report, interim result or other finding that indicates an unexpected change to the risk/benefit ratio of the research;
- Any breach in confidentiality or compromise in data privacy related to the subject or others;
- Any complaint of a subject that indicates an unanticipated risk or that cannot be resolved by the research staff.

This project should be conducted in full accordance with all applicable sections of the IRB Guidelines and you should notify the IRB immediately of any proposed changes that may affect the exempt status of your research project. You should report any unanticipated problems involving risks to the participants or others to the Board. For projects which continue beyond one year from the starting date, the IRB will request continuing review and update of the research project. Your study will be due for continuing review as indicated above. The investigator must also advise the Board when this study is finished or discontinued by completing the enclosed Protocol Final Report form and returning it to the Institutional Review Board.

If you have any questions, please contact Shirley Horstman, IRB Administrator, at 472-9417 or email at [shorstmanl@unl.edu](mailto:shorstmanl@unl.edu).

Sincerely,

  
Dan R. Hoyt, Chair  
for the IRB

APPENDIX D

*SIMPLE CORRELATIONS FOR*

*WORLD VIEW AND DEATH ANXIETY*

*AND*

*RACIAL SOCIALIZATION AND DEATH ATTITUDE*

```

GET
  FILE='C:\Program Files\SPSS GP\New Design Data42008.sav'.
DATASET NAME DataSet1 WINDOW=FRONT.
NONPAR CORR
  /VARIABLES=worldview9 DA1
  /PRINT=SPEARMAN TWOTAIL NOSIG
  /MISSING=PAIRWISE .

```

## Nonparametric Correlations Simple World View and Death Anxiety

### Questions 54 and 63

[DataSet1] C:\Program Files\SPSS GP\New Design Data42008.sav

**Correlations**

			worldview9	DA1
Spearman's rho	worldview9	Correlation Coefficient	1.000	.380**
		Sig. (2-tailed)	.	.001
		N	80	80
	DA1	Correlation Coefficient	.380**	1.000
		Sig. (2-tailed)	.001	.
		N	80	80

\*\* . Correlation is significant at the 0.01 level (2-tailed).

```

REGRESSION
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  /MISSING LISTWISE
  /STATISTICS COEFF OUTS CI R ANOVA CHANGE ZPP
  /CRITERIA=PIN(.05) POUT(.10)
  /NOORIGIN
  /DEPENDENT DA1
  /METHOD=STEPWISE worldview9 .

```

## Regression

[DataSet1] C:\Program Files\SPSS GP\New Design Data42008.sav

**Descriptive Statistics**

	Mean	Std. Deviation	N
DA1	1.71	1.361	80
worldview9	1.44	1.251	80

### Correlations

		DA1	worldview9
Pearson Correlation	DA1	1.000	.417
	worldview9	.417	1.000
Sig. (1-tailed)	DA1	.	.000
	worldview9	.000	.
N	DA1	80	80
	worldview9	80	80

### Variables Entered/Removed<sup>a</sup>

Model	Variables Entered	Variables Removed	Method
1	worldview9	.	Stepwise (Criteria: Probability-of-F-to-enter <= .050, Probability-of-F-to-remove >= .100).

a. Dependent Variable: DA1

### Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.417 <sup>a</sup>	.174	.163	1.245	.174	16.384	1	78	.000

a. Predictors: (Constant), worldview9

### ANOVA<sup>a</sup>

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	25.411	1	25.411	16.384	.000 <sup>a</sup>
	Residual	120.977	78	1.551		
	Total	146.388	79			

a. Predictors: (Constant), worldview9

b. Dependent Variable: DA1

### Coefficients<sup>a</sup>

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	95% Confidence Interval for B		Correlations		
		B	Std. Error	Beta			Lower Bound	Upper Bound	Zero-order	Partial	Part
1	(Constant)	1.061	.213		4.985	.000	.637	1.485			
	worldview9	.453	.112	.417	4.048	.000	.230	.676	.417	.417	.417

a. Dependent Variable: DA1

```

NONPAR CORR
  /VARIABLES=TAS10 EACCPT5
  /PRINT=SPEARMAN TWOTAIL NOSIG
  /MISSING=PAIRWISE .

```

## Nonparametric Correlations Racial Socialization and Death Attitude Questions 54 & 63

[DataSet1] C:\Program Files\SPSS GP\New Design Data42008.sav

**Correlations**

			TAS10	EACCPT5
Spearman's rho	TAS10	Correlation Coefficient	1.000	.485**
		Sig. (2-tailed)	.	.000
		N	80	80
	EACCPT5	Correlation Coefficient	.485**	1.000
		Sig. (2-tailed)	.000	.
		N	80	80

\*\*. Correlation is significant at the 0.01 level (2-tailed).

```

REGRESSION
  /DESCRIPTIVES MEAN STDDEV CORR SIG N
  /MISSING LISTWISE
  /STATISTICS COEFF OUTS CI R ANOVA CHANGE ZPP
  /CRITERIA=PIN(.05) POUT(.10)
  /NOORIGIN
  /DEPENDENT EACCPT5
  /METHOD=STEPWISE TAS10 .

```

## Regression

[DataSet1] C:\Program Files\SPSS GP\New Design Data42008.sav

**Descriptive Statistics**

	Mean	Std. Deviation	N
EACCPT5	1.84	1.335	80
TAS10	2.40	1.374	80

### Correlations

		EACCPT5	TAS10
Pearson Correlation	EACCPT5	1.000	.477
	TAS10	.477	1.000
Sig. (1-tailed)	EACCPT5	.	.000
	TAS10	.000	.
N	EACCPT5	80	80
	TAS10	80	80

### Variables Entered/Removed<sup>a</sup>

Model	Variables Entered	Variables Removed	Method
1	TAS10	.	Stepwise (Criteria: Probability-of-F-to-enter <= .050, Probability-of-F-to-remove >= .100).

a. Dependent Variable: EACCPT5

### Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.477 <sup>a</sup>	.228	.218	1.181	.228	23.011	1	78	.000

a. Predictors: (Constant), TAS10

### ANOVA<sup>b</sup>

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	32.095	1	32.095	23.011	.000 <sup>a</sup>
	Residual	108.792	78	1.395		
	Total	140.888	79			

a. Predictors: (Constant), TAS10

b. Dependent Variable: EACCPT5

Coefficients<sup>a</sup>

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.	95% Confidence Interval for B		Correlations		
	B	Std. Error	Beta			Lower Bound	Upper Bound	Zero-order	Partial	Part
1	(Constant)	.724	.267	2.713	.008	.193	1.256			
	TAS10	.464	.097	4.797	.000	.271	.656	.477	.477	.477

a. Dependent Variable: EACCPT5



APPENDIX E

*CORRELATION AND MULTIPLE REGRESSIONS*

*WORLD VIEW AND RESPECT FOR THE DEAD*

*AND*

*CONFIDENCE ABOUT THE DEATH PROCESS*

*AND*

*RACIAL SOCIALIZATION AND PREOCCUPIED WITH DEATH*

*AND*

*DELIVERANCE AND RELEASE*

```

GET
  FILE='C:\Program Files\SPSS GP\New Design Data42008.sav'.
DATASET NAME DataSet1 WINDOW=FRONT.
REGRESSION
  /DESCRIPTIVES MEAN STDDEV CORR SIG N
  /MISSING LISTWISE
  /STATISTICS COEFF OUTS CI R ANOVA CHANGE ZPP
  /CRITERIA=PIN(.05) POUT(.10)
  /NOORIGIN
  /DEPENDENT DAXFAC2
  /METHOD=STEPWISE RSFAC4 RELFAC2 WVFAC2 .

```

## Regression Racial Socialization and Preoccupation with Death

[DataSet1] C:\Program Files\SPSS GP\New Design Data42008.sav

**Descriptive Statistics**

	Mean	Std. Deviation	N
DAXFAC2	.0153604	.94761905	77
RSFAC4	-.0019513	.87953998	77
RELFAC2	-.0034297	.91030787	77
WVFAC2	.0229222	.83150097	77

**Correlations**

		DAXFAC2	RSFAC4	RELFAC2	WVFAC2
Pearson Correlation	DAXFAC2	1.000	.475	-.489	.316
	RSFAC4	.475	1.000	-.332	.153
	RELFAC2	-.489	-.332	1.000	-.049
	WVFAC2	.316	.153	-.049	1.000
Sig. (1-tailed)	DAXFAC2	.	.000	.000	.003
	RSFAC4	.000	.	.002	.092
	RELFAC2	.000	.002	.	.337
	WVFAC2	.003	.092	.337	.
N	DAXFAC2	77	77	77	77
	RSFAC4	77	77	77	77
	RELFAC2	77	77	77	77
	WVFAC2	77	77	77	77

### Variables Entered/Removed<sup>a</sup>

Model	Variables Entered	Variables Removed	Method
1	RELFAC2	.	Stepwise (Criteria: Probability-of-F-to-enter <= .050, Probability-of-F-to-remove >= .100).
2	RSFAC4	.	Stepwise (Criteria: Probability-of-F-to-enter <= .050, Probability-of-F-to-remove >= .100).
3	WVFAC2	.	Stepwise (Criteria: Probability-of-F-to-enter <= .050, Probability-of-F-to-remove >= .100).

a. Dependent Variable: DAXFAC2

### Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.489 <sup>a</sup>	.239	.229	.83205958	.239	23.576	1	75	.000
2	.591 <sup>b</sup>	.349	.332	.77467138	.110	12.524	1	74	.001
3	.641 <sup>c</sup>	.410	.386	.74246438	.061	7.559	1	73	.008

a. Predictors: (Constant), RELFAC2

b. Predictors: (Constant), RELFAC2, RSFAC4

c. Predictors: (Constant), RELFAC2, RSFAC4, WVFAC2

### ANOVA<sup>d</sup>

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	16.322	1	16.322	23.576	.000 <sup>a</sup>
	Residual	51.924	75	.692		
	Total	68.247	76			
2	Regression	23.838	2	11.919	19.861	.000 <sup>b</sup>
	Residual	44.409	74	.600		
	Total	68.247	76			
3	Regression	28.005	3	9.335	16.934	.000 <sup>c</sup>
	Residual	40.241	73	.551		
	Total	68.247	76			

a. Predictors: (Constant), RELFAC2

b. Predictors: (Constant), RELFAC2, RSFAC4

c. Predictors: (Constant), RELFAC2, RSFAC4, WVFAC2

d. Dependent Variable: DAXFAC2

### Coefficients<sup>a</sup>

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	95% Confidence Interval for B		Correlations		
		B	Std. Error	Beta			Lower Bound	Upper Bound	Zero-order	Partial	Part
1	(Constant)	.014	.095		.144	.886	-.175	.203			
	RELFAC2	-.509	.105	-.489	-4.856	.000	-.718	-.300	-.489	-.489	-.489
2	(Constant)	.015	.088		.167	.868	-.161	.191			
	RELFAC2	-.388	.103	-.372	-3.746	.000	-.594	-.181	-.489	-.399	-.351
	RSFAC4	.379	.107	.352	3.539	.001	.166	.592	.475	.380	.332
3	(Constant)	.008	.085		.096	.924	-.161	.177			
	RELFAC2	-.388	.099	-.373	-3.914	.000	-.586	-.191	-.489	-.417	-.352
	RSFAC4	.338	.104	.313	3.254	.002	.131	.544	.475	.356	.292
	WVFAC2	.285	.104	.250	2.749	.008	.078	.492	.316	.306	.247

a. Dependent Variable: DAXFAC2

### Excluded Variables<sup>c</sup>

Model		Beta In	t	Sig.	Partial Correlation	Collinearity Statistics
						Tolerance
1	RSFAC4	.352 <sup>a</sup>	3.539	.001	.380	.890
	WVFAC2	.293 <sup>a</sup>	3.064	.003	.336	.998
2	WVFAC2	.250 <sup>b</sup>	2.749	.008	.306	.977

a. Predictors in the Model: (Constant), RELFAC2

b. Predictors in the Model: (Constant), RELFAC2, RSFAC4

c. Dependent Variable: DAXFAC2

```

REGRESSION
  /DESCRIPTIVES MEAN STDDEV CORR SIG N
  /MISSING LISTWISE
  /STATISTICS COEFF OUTS CI R ANOVA CHANGE ZPP
  /CRITERIA=PIN(.05) POUT(.10)
  /NOORIGIN
  /DEPENDENT DAXFAC1
  /METHOD=STEPWISE WVFAC2 RELFAC1 RELFAC3 RSFAC6 .

```

## Regression Racial Socialization and Deliverance and Release

[DataSet1] C:\Program Files\SPSS GP\New Design Data42008.sav

### Descriptive Statistics

	Mean	Std. Deviation	N
DAXFAC1	-.0020712	.94047403	77
WVFAC2	.0229222	.83150097	77
RELFAC1	-.0016397	.90884453	77
RELFAC3	.0171813	.90482047	77
RSFAC6	.0043591	.88592463	77

### Correlations

		DAXFAC1	WVFAC2	RELFAC1	RELFAC3	RSFAC6
Pearson Correlation	DAXFAC1	1.000	.173	.437	.388	.227
	WVFAC2	.173	1.000	.436	.325	.260
	RELFAC1	.437	.436	1.000	.104	.104
	RELFAC3	.388	.325	.104	1.000	-.067
	RSFAC6	.227	.260	.104	-.067	1.000
Sig. (1-tailed)	DAXFAC1	.	.066	.000	.000	.024
	WVFAC2	.066	.	.000	.002	.011
	RELFAC1	.000	.000	.	.184	.185
	RELFAC3	.000	.002	.184	.	.281
	RSFAC6	.024	.011	.185	.281	.
N	DAXFAC1	77	77	77	77	77
	WVFAC2	77	77	77	77	77
	RELFAC1	77	77	77	77	77
	RELFAC3	77	77	77	77	77
	RSFAC6	77	77	77	77	77

### Variables Entered/Removed<sup>a</sup>

Model	Variables Entered	Variables Removed	Method
1	RELFAC1	.	Stepwise (Criteria: Probability-of-F-to-enter <= .050, Probability-of-F-to-remove >= .100).
2	RELFAC3	.	Stepwise (Criteria: Probability-of-F-to-enter <= .050, Probability-of-F-to-remove >= .100).
3	RSFAC6	.	Stepwise (Criteria: Probability-of-F-to-enter <= .050, Probability-of-F-to-remove >= .100).
4	WVFAC2	.	Stepwise (Criteria: Probability-of-F-to-enter <= .050, Probability-of-F-to-remove >= .100).

a. Dependent Variable: DAXFAC1

### Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.437 <sup>a</sup>	.191	.180	.85151443	.191	17.709	1	75	.000
2	.556 <sup>b</sup>	.309	.291	.79205556	.118	12.683	1	74	.001
3	.595 <sup>c</sup>	.354	.327	.77154409	.044	4.987	1	73	.029
4	.627 <sup>d</sup>	.394	.360	.75234738	.040	4.773	1	72	.032

a. Predictors: (Constant), RELFAC1

b. Predictors: (Constant), RELFAC1, RELFAC3

c. Predictors: (Constant), RELFAC1, RELFAC3, RSFAC6

d. Predictors: (Constant), RELFAC1, RELFAC3, RSFAC6, WVFAC2

**ANOVA<sup>a</sup>**

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	12.841	1	12.841	17.709	.000 <sup>a</sup>
	Residual	54.381	75	.725		
	Total	67.221	76			
2	Regression	20.797	2	10.399	16.575	.000 <sup>b</sup>
	Residual	46.424	74	.627		
	Total	67.221	76			
3	Regression	23.766	3	7.922	13.308	.000 <sup>c</sup>
	Residual	43.455	73	.595		
	Total	67.221	76			
4	Regression	26.467	4	6.617	11.690	.000 <sup>d</sup>
	Residual	40.754	72	.566		
	Total	67.221	76			

a. Predictors: (Constant), RELFAC1

b. Predictors: (Constant), RELFAC1, RELFAC3

c. Predictors: (Constant), RELFAC1, RELFAC3, RSFAC6

d. Predictors: (Constant), RELFAC1, RELFAC3, RSFAC6, WVFAC2

e. Dependent Variable: DAXFAC1

**Coefficients<sup>a</sup>**

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	95% Confidence Interval for B		Correlations		
		B	Std. Error	Beta			Lower Bound	Upper Bound	Zero-order	Partial	Part
1	(Constant)	-.001	.097		-.014	.989	-.195	.192			
	RELFAC1	.452	.107	.437	4.208	.000	.238	.666	.437	.437	.437
2	(Constant)	-.008	.090		-.084	.933	-.187	.172			
	RELFAC1	.415	.101	.401	4.129	.000	.215	.615	.437	.433	.399
	RELFAC3	.360	.101	.346	3.561	.001	.158	.561	.388	.383	.344
3	(Constant)	-.009	.088		-.101	.920	-.184	.166			
	RELFAC1	.390	.099	.377	3.963	.000	.194	.587	.437	.421	.373
	RELFAC3	.377	.099	.363	3.820	.000	.180	.574	.388	.408	.360
	RSFAC6	.225	.101	.212	2.233	.029	.024	.426	.227	.253	.210
4	(Constant)	-.004	.086		-.046	.963	-.175	.167			
	RELFAC1	.486	.106	.470	4.604	.000	.276	.697	.437	.477	.423
	RELFAC3	.454	.102	.436	4.429	.000	.249	.658	.388	.463	.406
	RSFAC6	.288	.102	.271	2.810	.006	.084	.492	.227	.314	.258
	WVFAC2	-.276	.126	-.244	-2.185	.032	-.528	-.024	.173	-.249	-.200

a. Dependent Variable: DAXFAC1

**Excluded Variables<sup>d</sup>**

Model		Beta In	t	Sig.	Partial Correlation	Collinearity Statistics
						Tolerance
1	WVFAC2	-.022 <sup>a</sup>	-.185	.853	-.022	.810
	RELFAC3	.346 <sup>a</sup>	3.561	.001	.383	.989
	RSFAC6	.183 <sup>a</sup>	1.782	.079	.203	.989
2	WVFAC2	-.156 <sup>b</sup>	-1.393	.168	-.161	.731
	RSFAC6	.212 <sup>b</sup>	2.233	.029	.253	.983
3	WVFAC2	-.244 <sup>c</sup>	-2.185	.032	-.249	.674

a. Predictors in the Model: (Constant), RELFAC1

b. Predictors in the Model: (Constant), RELFAC1, RELFAC3

c. Predictors in the Model: (Constant), RELFAC1, RELFAC3, RSFAC6

d. Dependent Variable: DAXFAC1



```

REGRESSION
  /DESCRIPTIVES MEAN STDDEV CORR SIG N
  /MISSING LISTWISE
  /STATISTICS COEFF OUTS CI R ANOVA CHANGE ZPP
  /CRITERIA=PIN(.05) POUT(.10)
  /NOORIGIN
  /DEPENDENT DAFAC2
  /METHOD=STEPWISE WVFAC2 WVFAC3 RSFAC2 RELFAC2 .

```

## Regression World View and Respect for the Dead

[DataSet1] C:\Program Files\SPSS GP\New Design Data42008.sav

### Descriptive Statistics

	Mean	Std. Deviation	N
DAFAC2	.0047662	.88317335	76
WVFAC2	-.0124026	.82753435	76
WVFAC3	-.0036085	.81090575	76
RSFAC2	-.0169869	.90454771	76
RELFAC2	-.0156187	.91019101	76

### Correlations

		DAFAC2	WVFAC2	WVFAC3	RSFAC2	RELFAC2
Pearson Correlation	DAFAC2	1.000	.259	.552	-.249	-.480
	WVFAC2	.259	1.000	.131	.124	-.051
	WVFAC3	.552	.131	1.000	-.045	-.436
	RSFAC2	-.249	.124	-.045	1.000	.131
	RELFAC2	-.480	-.051	-.436	.131	1.000
Sig. (1-tailed)	DAFAC2	.	.012	.000	.015	.000
	WVFAC2	.012	.	.130	.142	.332
	WVFAC3	.000	.130	.	.350	.000
	RSFAC2	.015	.142	.350	.	.129
	RELFAC2	.000	.332	.000	.129	.
N	DAFAC2	76	76	76	76	76
	WVFAC2	76	76	76	76	76
	WVFAC3	76	76	76	76	76
	RSFAC2	76	76	76	76	76
	RELFAC2	76	76	76	76	76

### Variables Entered/Removed<sup>a</sup>

Model	Variables Entered	Variables Removed	Method
1	WVFAC3	.	Stepwise (Criteria: Probability-of-F-to-enter <= .050, Probability-of-F-to-remove >= .100).
2	RELFAC2	.	Stepwise (Criteria: Probability-of-F-to-enter <= .050, Probability-of-F-to-remove >= .100).
3	RSFAC2	.	Stepwise (Criteria: Probability-of-F-to-enter <= .050, Probability-of-F-to-remove >= .100).
4	WVFAC2	.	Stepwise (Criteria: Probability-of-F-to-enter <= .050, Probability-of-F-to-remove >= .100).

a. Dependent Variable: DAFAC2

### Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.552 <sup>a</sup>	.304	.295	.74156503	.304	32.379	1	74	.000
2	.612 <sup>b</sup>	.375	.358	.70763091	.071	8.267	1	73	.005
3	.642 <sup>c</sup>	.412	.388	.69103976	.037	4.547	1	72	.036
4	.678 <sup>d</sup>	.460	.429	.66715133	.048	6.248	1	71	.015

a. Predictors: (Constant), WVFAC3

b. Predictors: (Constant), WVFAC3, RELFAC2

c. Predictors: (Constant), WVFAC3, RELFAC2, RSFAC2

d. Predictors: (Constant), WVFAC3, RELFAC2, RSFAC2, WVFAC2

**ANOVA<sup>a</sup>**

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	17.806	1	17.806	32.379	.000 <sup>a</sup>
	Residual	40.694	74	.550		
	Total	58.500	75			
2	Regression	21.946	2	10.973	21.913	.000 <sup>b</sup>
	Residual	36.554	73	.501		
	Total	58.500	75			
3	Regression	24.117	3	8.039	16.834	.000 <sup>c</sup>
	Residual	34.383	72	.478		
	Total	58.500	75			
4	Regression	26.898	4	6.725	15.108	.000 <sup>d</sup>
	Residual	31.601	71	.445		
	Total	58.500	75			

a. Predictors: (Constant), WVFAC3

b. Predictors: (Constant), WVFAC3, RELFAC2

c. Predictors: (Constant), WVFAC3, RELFAC2, RSFAC2

d. Predictors: (Constant), WVFAC3, RELFAC2, RSFAC2, WVFAC2

e. Dependent Variable: DAFAC2

**Coefficients<sup>a</sup>**

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	95% Confidence Interval for B		Correlations		
		B	Std. Error	Beta			Lower Bound	Upper Bound	Zero-order	Partial	Part
1	(Constant)	.007	.085		.082	.935	-.163	.176			
	WVFAC3	.601	.106	.552	5.690	.000	.390	.811	.552	.552	.552
2	(Constant)	.002	.081		.024	.981	-.160	.164			
	WVFAC3	.460	.112	.423	4.110	.000	.237	.684	.552	.434	.380
	RELFAC2	-.287	.100	-.296	-2.875	.005	-.486	-.088	-.480	-.319	-.266
3	(Constant)	-.001	.079		-.011	.991	-.159	.157			
	WVFAC3	.464	.109	.426	4.238	.000	.245	.682	.552	.447	.383
	RELFAC2	-.261	.098	-.269	-2.657	.010	-.457	-.065	-.480	-.299	-.240
	RSFAC2	-.190	.089	-.194	-2.132	.036	-.367	-.012	-.249	-.244	-.193
4	(Constant)	.002	.077		.020	.984	-.151	.154			
	WVFAC3	.432	.106	.396	4.058	.000	.220	.644	.552	.434	.354
	RELFAC2	-.259	.095	-.267	-2.728	.008	-.448	-.070	-.480	-.308	-.238
	RSFAC2	-.218	.087	-.224	-2.519	.014	-.391	-.045	-.249	-.286	-.220
	WVFAC2	.237	.095	.222	2.500	.015	.048	.426	.259	.284	.218

a. Dependent Variable: DAFAC2

**Excluded Variables<sup>d</sup>**

Model		Beta In	t	Sig.	Partial Correlation	Collinearity Statistics
						Tolerance
1	WVFAC2	.191 <sup>a</sup>	1.987	.051	.226	.983
	RSFAC2	-.224 <sup>a</sup>	-2.385	.020	-.269	.998
	RELFAC2	-.296 <sup>a</sup>	-2.875	.005	-.319	.810
2	WVFAC2	.192 <sup>b</sup>	2.110	.038	.241	.983
	RSFAC2	-.194 <sup>b</sup>	-2.132	.036	-.244	.983
3	WVFAC2	.222 <sup>c</sup>	2.500	.015	.284	.966

a. Predictors in the Model: (Constant), WVFAC3

b. Predictors in the Model: (Constant), WVFAC3, RELFAC2

c. Predictors in the Model: (Constant), WVFAC3, RELFAC2, RSFAC2

d. Dependent Variable: DAFAC2

```

REGRESSION
  /DESCRIPTIVES MEAN STDDEV CORR SIG N
  /MISSING LISTWISE
  /STATISTICS COEFF OUTS CI R ANOVA CHANGE ZPP
  /CRITERIA=PIN(.05) POUT(.10)
  /NOORIGIN
  /DEPENDENT DAFAC3
  /METHOD=STEPWISE WVFAC1 WVFAC2 RELFAC2 RELFAC3 .

```

## Regression World View and Confidence About the Death Process

[DataSet1] C:\Program Files\SPSS GP\New Design Data42008.sav

**Descriptive Statistics**

	Mean	Std. Deviation	N
DAFAC3	-.0126549	.84539433	77
WVFAC1	-.0202607	.90345657	77
WVFAC2	-.0241366	.82849523	77
RELFAC2	-.0212621	.90553815	77
RELFAC3	-.0056308	.90027792	77

**Correlations**

		DAFAC3	WVFAC1	WVFAC2	RELFAC2	RELFAC3
Pearson Correlation	DAFAC3	1.000	.522	.278	.399	-.147
	WVFAC1	.522	1.000	.044	.407	-.108
	WVFAC2	.278	.044	1.000	-.043	.309
	RELFAC2	.399	.407	-.043	1.000	-.018
	RELFAC3	-.147	-.108	.309	-.018	1.000
Sig. (1-tailed)	DAFAC3	.	.000	.007	.000	.101
	WVFAC1	.000	.	.352	.000	.175
	WVFAC2	.007	.352	.	.354	.003
	RELFAC2	.000	.000	.354	.	.439
	RELFAC3	.101	.175	.003	.439	.
N	DAFAC3	77	77	77	77	77
	WVFAC1	77	77	77	77	77
	WVFAC2	77	77	77	77	77
	RELFAC2	77	77	77	77	77
	RELFAC3	77	77	77	77	77

### Variables Entered/Removed<sup>a</sup>

Model	Variables Entered	Variables Removed	Method
1	WVFAC1	.	Stepwise (Criteria: Probability-of-F-to-enter <= .050, Probability-of-F-to-remove >= .100).
2	WVFAC2	.	Stepwise (Criteria: Probability-of-F-to-enter <= .050, Probability-of-F-to-remove >= .100).
3	RELFAC2	.	Stepwise (Criteria: Probability-of-F-to-enter <= .050, Probability-of-F-to-remove >= .100).
4	RELFAC3	.	Stepwise (Criteria: Probability-of-F-to-enter <= .050, Probability-of-F-to-remove >= .100).

a. Dependent Variable: DAFAC3

### Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.522 <sup>a</sup>	.273	.263	.72574187	.273	28.126	1	75	.000
2	.581 <sup>b</sup>	.338	.320	.69725123	.065	7.254	1	74	.009
3	.622 <sup>c</sup>	.387	.361	.67553465	.049	5.834	1	73	.018
4	.651 <sup>d</sup>	.424	.392	.65929860	.037	4.640	1	72	.035

a. Predictors: (Constant), WVFAC1

b. Predictors: (Constant), WVFAC1, WVFAC2

c. Predictors: (Constant), WVFAC1, WVFAC2, RELFAC2

d. Predictors: (Constant), WVFAC1, WVFAC2, RELFAC2, RELFAC3

### ANOVA<sup>e</sup>

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	14.814	1	14.814	28.126	.000 <sup>a</sup>
	Residual	39.503	75	.527		
	Total	54.317	76			
2	Regression	18.341	2	9.170	18.863	.000 <sup>b</sup>
	Residual	35.976	74	.486		
	Total	54.317	76			
3	Regression	21.003	3	7.001	15.342	.000 <sup>c</sup>
	Residual	33.313	73	.456		
	Total	54.317	76			
4	Regression	23.020	4	5.755	13.240	.000 <sup>d</sup>
	Residual	31.297	72	.435		
	Total	54.317	76			

a. Predictors: (Constant), WVFAC1

b. Predictors: (Constant), WVFAC1, WVFAC2

c. Predictors: (Constant), WVFAC1, WVFAC2, RELFAC2

d. Predictors: (Constant), WVFAC1, WVFAC2, RELFAC2, RELFAC3

e. Dependent Variable: DAFAC3

### Coefficients<sup>a</sup>

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	95% Confidence Interval for B		Correlations		
		B	Std. Error	Beta			Lower Bound	Upper Bound	Zero-order	Partial	Part
1	(Constant)	-.003	.083		-.033	.974	-.168	.162			
	WVFAC1	.489	.092	.522	5.303	.000	.305	.672	.522	.522	.522
2	(Constant)	.003	.080		.042	.967	-.155	.162			
	WVFAC1	.478	.089	.511	5.396	.000	.302	.655	.522	.531	.511
	WVFAC2	.260	.097	.255	2.693	.009	.068	.453	.278	.299	.255
3	(Constant)	.007	.077		.086	.932	-.147	.160			
	WVFAC1	.385	.094	.412	4.092	.000	.198	.573	.522	.432	.375
	WVFAC2	.276	.094	.270	2.936	.004	.089	.463	.278	.325	.269
	RELFAC2	.227	.094	.243	2.415	.018	.040	.414	.399	.272	.221
4	(Constant)	.007	.075		.090	.928	-.143	.157			
	WVFAC1	.358	.093	.382	3.856	.000	.173	.542	.522	.414	.345
	WVFAC2	.342	.097	.335	3.538	.001	.149	.534	.278	.385	.316
	RELFAC2	.237	.092	.254	2.585	.012	.054	.420	.399	.291	.231
	RELFAC3	-.192	.089	-.205	-2.154	.035	-.370	-.014	-.147	-.246	-.193

a. Dependent Variable: DAFAC3

### Excluded Variables<sup>d</sup>

Model		Beta In	t	Sig.	Partial Correlation	Collinearity Statistics
						Tolerance
1	WVFAC2	.255 <sup>a</sup>	2.693	.009	.299	.998
	RELFAC2	.223 <sup>a</sup>	2.117	.038	.239	.834
	RELFAC3	-.092 <sup>a</sup>	-.924	.358	-.107	.988
2	RELFAC2	.243 <sup>b</sup>	2.415	.018	.272	.831
	RELFAC3	-.192 <sup>b</sup>	-1.947	.055	-.222	.890
3	RELFAC3	-.205 <sup>c</sup>	-2.154	.035	-.246	.887

a. Predictors in the Model: (Constant), WVFAC1

b. Predictors in the Model: (Constant), WVFAC1, WVFAC2

c. Predictors in the Model: (Constant), WVFAC1, WVFAC2, RELFAC2

d. Dependent Variable: DAFAC3



## APPENDIX F

### *FACTOR ANALYSIS OF INDEPENDENT AND DEPENDENT VARIABLES*

TABLE 5a  
FACTOR ANALYSIS OF WORLD VIEW QUESTIONS

CONSTRUCT	SURVEY QUESTION	FACTOR 1	FACTOR 2	FACTOR 3	FACTOR 4	FACTOR 5
I. Ethnic Rhythm and Customs for Daily Living  Alpha Reliability estimate = .69  Corrected Item-total Correlation = 11.04  SD = 3.40	(48) Older members of family live with me.  (50) Rhythm with nature effects mental health.  (57) Love work to appreciate.  (58) Love stories to be told to me.	.437    .408    .712    .839				
II. Ethnic cooperative learning style  Alpha Reliability estimate = .69  Corrected Item-total Correlation = 11.03  SD = 3.10	(47) Children should embrace competitiveness.  (49) Love to read about heritage.  (59) Group accomplishments more important.  (60) Resources shared with others in community.		.488  .519  .591  .653			
III. Cultural World View  Alpha Reliability estimate = .48	(46) Individualism is more important.  (51) Responsible for others in ethnic			.582  -.303		

Corrected Item-total Correlation = 9.54  SD = 2.78	group.  (54) Individual accomplishments more important than group.  (55) I want to be like others in the group.			.717  .578		
IV. Black Economic Socialization  Alpha Reliability estimate = .58  Corrected Item-total Correlation = 4.45  SD = 2.22	(61) My career contributes to my ethnic group.  (62) More wealth gain equals less Black friends.				.715  .509	
V. Black Personal Economic Motivation  Alpha Reliability estimate = .48  Corrected Item-total Correlation = 4.86  SD = 2.04	(52) Working hard improves status in society.  (53) Poor self- concept comes from lack of personal/self- motivation.					.565  .498

**TABLE 5b**  
**FACTOR ANALYSIS OF RACIAL SOCIALIZATION QUESTIONS**

CONSTRUCT	SURVEY QUESTION	FACTOR 1	FACTOR 2	FACTOR 3	FACTOR 4	FACTOR 5	FACTOR 6
<b>I. Ethnic Resilience</b>  Alpha Reliability estimate = .76  Corrected Item-total Correlation = 21.36  SD = 5.02	(28) Learning to Know myself and know others.	.304					
	(29) I attended all Black High School.	.494					
	(39) Positive outlook about self and Black community.	.385					
	(40) Blacks should regard one another as Brother and Sister.	.722					
	(41) Life is not always fair especially to Black people.	.764					
	(43) Learn about African Culture.	.624					
	(44) Deal with world which doesn't care for Blacks.	.752					
<b>II. Ethnic Pride</b>  Alpha Reliability estimate = .76  Corrected Item-total Correlation	(22) Taught cultural history K-12 education.		.452				
	(26) Taught cultural history in 9-12 education.		.718				

<p>= 16.10</p> <p>SD = 3.70</p>	<p>(27) Plight of Black Community is Important to me.</p> <p>(33) Development of pride, dignity, consciousness.</p> <p>(38) I was exposed to different cultures, people, and situations in my upbringing.</p>		<p>.485</p> <p>.504</p> <p>.674</p>				
<p>III. Ethnic Self-Awareness</p> <p>Alpha Reliability estimate = .02</p> <p>Corrected Item-total Correlation = 7.53</p> <p>SD = 2.20</p>	<p>(24) Diverse thoughts have always existed in the Black Community.</p> <p>(30) I am Black and Proud as James Brown wrote.</p> <p>(45) Parents taught me the importance of race and to get ahead in life.</p>			<p>.814</p> <p>.481</p> <p>.358</p>			
<p>IV. Ethnic Value Strengths, and Weaknesses</p> <p>Alpha Reliability estimate = .56</p>	<p>(25) Lyrics of rappers are to be blame for violence in Black community.</p> <p>(31)</p>				<p>.732</p> <p>.607</p>		

Corrected Item-total Correlation = 3.84  SD = 2.50	Blackamerican families are stronger than society depicts or write about.						
V. Black Traditions  Alpha Reliability estimate = .25  Corrected Item-total Correlation = 9.33  SD = 1.92	(23) Black community and self-fulfillment are important.  (36) Blacks should call themselves Africans.  (42) Traditions and life values of being Black were discussed in my youth.					.469  .650  .415	
VI. HIP-HOP AS SOCIAL JUSTICE  SPECIAL NOTE: INVESTIGATOR NOTES THIS CONSTRUCT AS A SINGLE ITEM	(32) Rappers sing for justice, themselves, and for the Black community.						.850

TABLE 5c  
FACTOR ANALYSIS OF RELIGIOUS QUESTIONS

CONSTRUCT	SURVEY QUESTION	FACTOR 1	FACTOR 2	FACTOR 3
<p>I.Social Teachings of the Black Church</p> <p>Alpha Reliability estimate = .74</p> <p>Corrected Item-total Correlation = 17.56</p> <p>SD = 4.47</p>	(119) The Black Church has contributed to struggle of Black Liberation.	.560		
	(120) Popular Black Music icons were trained in the Black Church.	.621		
	(121) Blackamerican youth started living outside the influence of the Black Church the latter half of the 1990s.	.732		
	(122) I am or have been active member of historic Black Church.	.529		
	(124) Black Religion speaks to God's involvement in human history.	.597		
	(125) Negro Spirituals are not songs of hate nor songs of revenge.	.368		
<p>II. Black Church Doctrine and Allegiance</p> <p>Alpha</p>	(113) I believe in the Holy Ghost.		.623	
	(115) I believe in heaven and hell.		.616	
	(117) American brand of Christianity fostered racial		-.370	

<p>Reliability estimate = -.01</p> <p>Corrected Item-total Correlation = 13.44</p> <p>SD = 2.75</p>	<p>inferiority and superiority.</p> <p>(123) I have never been a member of the traditional Black Church.</p> <p>(114) I like Gospel music.</p>		<p>-.684</p> <p>.684</p>	
<p>III. Black Church in the Black Community</p> <p>Alpha Reliability estimate = .77</p> <p>Corrected Item-total Correlation = 5.95</p> <p>SD = 2.04</p>	<p>(116) The Black Church is the heart of the Black Community.</p> <p>(118) The Black Church is the guardian of Black American Culture.</p>			<p>.682</p> <p>.852</p>



TABLE 5d  
FACTOR ANALYSIS OF DEATH ANXIETY QUESTIONS [Dependent Variable 1]

CONSTRUCT	SURVEY QUESTION	FACTOR 1	FACTOR 2	FACTOR 3	FACTOR 4	FACTOR 5	FACTOR 6
<p>I. Thoughts about death.</p> <p>Alpha Reliability estimate = -.27</p> <p>Corrected Item-total Correlation = 6.31</p> <p>SD = 2.16</p>	<p>(63) I fear dying a painful death.</p> <p>(65) I was taught not to be afraid of death.</p> <p>(76) It doesn't matter if one's body is cremated.</p>	<p>.715</p> <p>-.395</p> <p>.806</p>					
<p>II. Respect for the Dead</p> <p>Alpha Reliability estimate = .60</p> <p>Corrected Item-total Correlation = 4.35</p> <p>SD = 2.01</p>	<p>(72) A wake or setup shows proper respect for the deceased.</p> <p>(74) Death is a celebration of life.</p>		<p>.782</p> <p>.596</p>				
<p>III. Confidence about the</p>	<p>(64) Not knowing what is</p>			.359			

<p>Death Process</p> <p>Alpha Reliability estimate = .51</p> <p>Corrected Item-total Correlation = 12.27</p> <p>SD = 3.86</p>	<p>beyond death is troubling.</p> <p>(66) I am confident there is an afterlife.</p> <p>(75) The body of Medger Evans affirmed belief in Black Funeral Homes.</p> <p>(80) Death is no doubt a grim experience.</p>			.655			
				.537			
				.579			
<p>IV. Positive Early Socialization about Death</p> <p>Alpha Reliability estimate = -.15</p> <p>Corrected Item-total Correlation = 5.95</p> <p>SD = 1.61</p>	<p>(68) I was taken to a funeral as a child.</p> <p>(70) Grieving is a natural part of the death process.</p>				.425		
					.856		
V. The Post	(71)					.922	

<p>Death Experience</p> <p>Alpha Reliability estimate = .41</p> <p>Corrected Item-total Correlation = 5.64</p> <p>SD = 1.84</p>	<p>Without spiritual faith grieving can get out of control.</p> <p>(78) I will leave careful instructions about what should be done after I'm gone.</p>					.370	
<p>VI. Sensitivity towards the Death Experience</p> <p>Alpha Reliability estimate = .54</p> <p>Corrected Item-total Correlation = 6.16</p> <p>SD = 1.72</p>	<p>(67) I am not afraid of dead bodies In caskets.</p> <p>(73) I do not believe in wakes and setups. They are like having double funerals.</p>						.883  .336

TABLE 5e  
FACTOR ANALYSIS OF DEATH ATTITUDE QUESTIONS [Dependent Variable 2]

CONSTRUCT	SURVEY QUESTION	FACTOR 1	FACTOR 2	FACTOR 3	FACTOR 4	FACTOR 5	FACTOR 6
I. Deliverance and Release	(87) Death is an entrance to a place of ultimate peace.	.566					
		.555					
Alpha Reliability estimate = .84	(88) Death is escape from this terrible world.	.491					
	(90) Death is deliverance from pain and suffering.	.453					
Corrected Item-total Correlation = 28.04							
	(92) Paradise and/or heaven is a much better place.	.785					
SD = 5.53		.378					
	(95) Death brings new and glorious life.	.781					
	(96) I would neither fear nor welcome death.	.625					
	(104) Death is passage to a blessed	.665					

	<p>and eternal place.</p> <p>(106) Death offers a wonderful release of the soul.</p> <p>(107) Belief in the afterlife gives me comfort.</p>						
CONSTRUCT	SURVEY QUESTION	FACTOR 1	FACTOR 2	FACTOR 3	FACTOR 4	FACTOR 5	FACTOR 6
<p>II. Pre-occupied with Death</p> <p>Alpha Reliability estimate = .82</p> <p>Corrected Item-total Correlation = 14.72</p> <p>SD = 6.38</p>	<p>(82) I avoid thinking about death at any cost.</p> <p>(91) I always try not to think about death.</p> <p>(98) I avoid thinking of death at all costs.</p> <p>(105) I try to have nothing to do with the subject of death.</p> <p>(110) I am worried about not knowing what happens after death.</p> <p>(111) Death is neither</p>		<p>.596</p> <p>.609</p> <p>.599</p> <p>.674</p> <p>.829</p> <p>.673</p> <p>.672</p>				

	<p>good nor bad.</p> <p>(112) The uncertainty of not knowing what happens after death worries me.</p>						
<p>III. Natural and Unavoidable</p> <p>Alpha Reliability estimate = .58</p> <p>Corrected Item-total Correlation = 9.08</p> <p>SD = 2.43</p>	<p>(84) Death is a natural part of living and cannot be avoided.</p> <p>(102) I understand death as a relief from earthly suffering.</p> <p>(103) Death is simply a part of the process called living.</p>			<p>.722</p> <p>.674</p> <p>.783</p>			
<p>IV. Death and New Life Ideology</p> <p>Alpha Reliability estimate = .46</p> <p>Corrected</p>	<p>(83) I believe I will go to heaven when I die.</p> <p>(89) Whenever thoughts about death come, I ignore them.</p> <p>(93) Death</p>			<p>.444</p> <p>.394</p> <p>.507</p> <p>.510</p>			

<p>Item-total Correlation = 15.51</p> <p>SD = 2.90</p>	<p>is a natural part of living.</p> <p>(94) Death is a union with the Creator and eternal bliss.</p> <p>(101) I look forward to reunion with my loved ones when I die.</p>				.548		
<p>V. After-life Union with God</p> <p>Alpha Reliability estimate =.62</p> <p>Corrected Item-total Correlation = 8.28</p> <p>SD = 2.70</p>	<p>(98) I avoid thinking about death at all cost.</p> <p>(99) The subject of life after death disturbs me greatly.</p> <p>(100) The fact that death means the end of life as I know it frightens me.</p>					.453  .726  .706	
<p>VI. Relief from Life's Burdens</p>	<p>(108) I see death as a relief from the burden of this life.</p>						.739

Alpha Reliability estimate = .59							
Corrected Item-total Correlation = 5.51							
SD = 1.90							



*APPENDIX G*  
*QUESTIONS REMOVED FROM DEPENDENT AND INDEPENDENT CONSTRUCTS*

*Questions Initially Removed from Factor Analysis*

- [34] Blacks should take interest in the work of Black writers, artists, and musicians.
- [35] I attempt to watch all television shows dominated by Black artists.
- [56] Controlling nature is an important accomplishment to me.
- [69] My faith causes me not to worry about death.
- [77] The total isolation of death is frightening to me.
- [79] What happens to my body after I die does not bother me.
- [81] The prospect of my own death brings anxiety.
- [85] Death is natural part of living and cannot be avoided.
- [86] The finality of death frightens me.
- [97] I have an intense fear of death.
- [109] I look forward to life after death.

*Questions Removed After Factor Analysis Due to Alpha < .45*

- [23] I understand how important community is compared to self-fulfillment.
- [24] Diverse thought has always existed in the Black community.
- [30] I am “Black” and “Proud” as James Brown wrote.
- [36] It is correct for Black people in this country and around the world to call themselves Africans.
- [42] The traditions and life values of my family and ethnic culture group were stressed during my upbringing.
- [45] My parents expressed the importance of race and of trying to get ahead in life.
- [63] I believe I will go to heaven when I die.
- [65] Death is a natural part of living and cannot be avoided.
- [68] I was taken to funerals as a child.
- [70] Grieving is a natural part of the death process.
- [71] Without spiritual faith, grieving can get out of control.
- [76] It doesn’t matter if one’s body is cremated.
- [78] I will leave careful instructions about how things should be done after I am gone.
- [113] I believe in the Holy Ghost.
- [114] I like Gospel music.
- [115] I believe in heaven and hell.
- [117] Christianity in America fostered beliefs in racial inferiority and racial superiority.
- [123] I have never been a member of the traditional Black Church.

APPENDIX H

*TABLE 6*

*FINAL MULTIPLE REGRESSION ANALYSIS OF SELECTED  
DEPENDENT AND INDEPENDENT VARIABLES*

TABLE 6  
FINAL MULTIPLE REGRESSION ANALYSIS OF SELECTED  
DEPENDENT AND INDEPENDENT VARIABLES

DEPENDENT VARIABLE	INDEPENDENT VARIABLE(S)	df	MR	ADJ. R <sup>2</sup>	STAND. ERROR	t scores	R <sup>2</sup> F CHANGE	P	Part Correlation Effect Size (f <sup>2</sup> )
(A)  Respect for Death  N = 76	1. World View	74			.7416	4.06	.304	.000	.14
	2. Black Church Doctrine	73			.7076	-2.73	.071	.008	.06
	3. Ethnic Pride	72			.6910	-2.52	.037	.014	.05
	4. Ethnic Learning	71	.46	.43	.6671	2.50	.048	.015	.05
(B)  Confidence about the Death Process  N = 77	1. Ethnic Rhythm	75			.7257	3.86	.273	.000	.14
	2. Ethnic Coop	74			.6973	3.54	.065	.001	.11
	3. Black Church Doctrine	73			.6755	-2.59	.049	.012	.06
	4. Black Church as Force	72	.42	.40	.6593	-2.15	.037	.035	.02
(C)  Preoccupation with Death  N = 77	1. Black Church Doctrine	75			.8320	-3.91	.239	.000	.14
	2. Ethnic Values	74			.7746	3.25	.110	.002	.10
	3. Ethnic Coop Living	73	.41	.39	.7425	2.75	.061	.008	.06
(D)  Deliverance and Release  N = 77	1. Purpose of the Black Church	75			.8515	4.60	.191	.000	.22
	2. Black Church Doctrine	74			.7921	4.43	.118	.000	.20
	3. Hip-Hop as Social Justice	73			.7715	2.81	.044	.006	.07
	4. Ethnic Coop Living	72	.39	.36	.7523	2.19	.040	.032	.04

#### Author Note

*Blackamerican* (Lincoln, 1977) is the term identifying a citizen of the United States whose lineage can be traced back to south of the Sahara, Africa, and whose history is linked to the Trans-Atlantic slave trade. The term does not include White South Africans and Black people from the Caribbean or Africa who have obtained citizenship through the immigration naturalization process (Hall, 2005).

The American Psychological Association (2005) considers the use of *Negro* and *Afro-American* as archaic and inappropriate for publication. The terms *Black* and *African American* are more appropriate and acceptable. APA states that since racial and ethnic groups are designated by proper nouns, the words should be capitalized (APA, 2005, p.67). For example, *Black* and *White* should be use as opposed to *black* and *white*.

